

BOSTON UNIVERSITY
GRADUATE SCHOOL

Dissertation

THE PSYCHOLOGICAL BASES
OF CHRISTIAN LOVE

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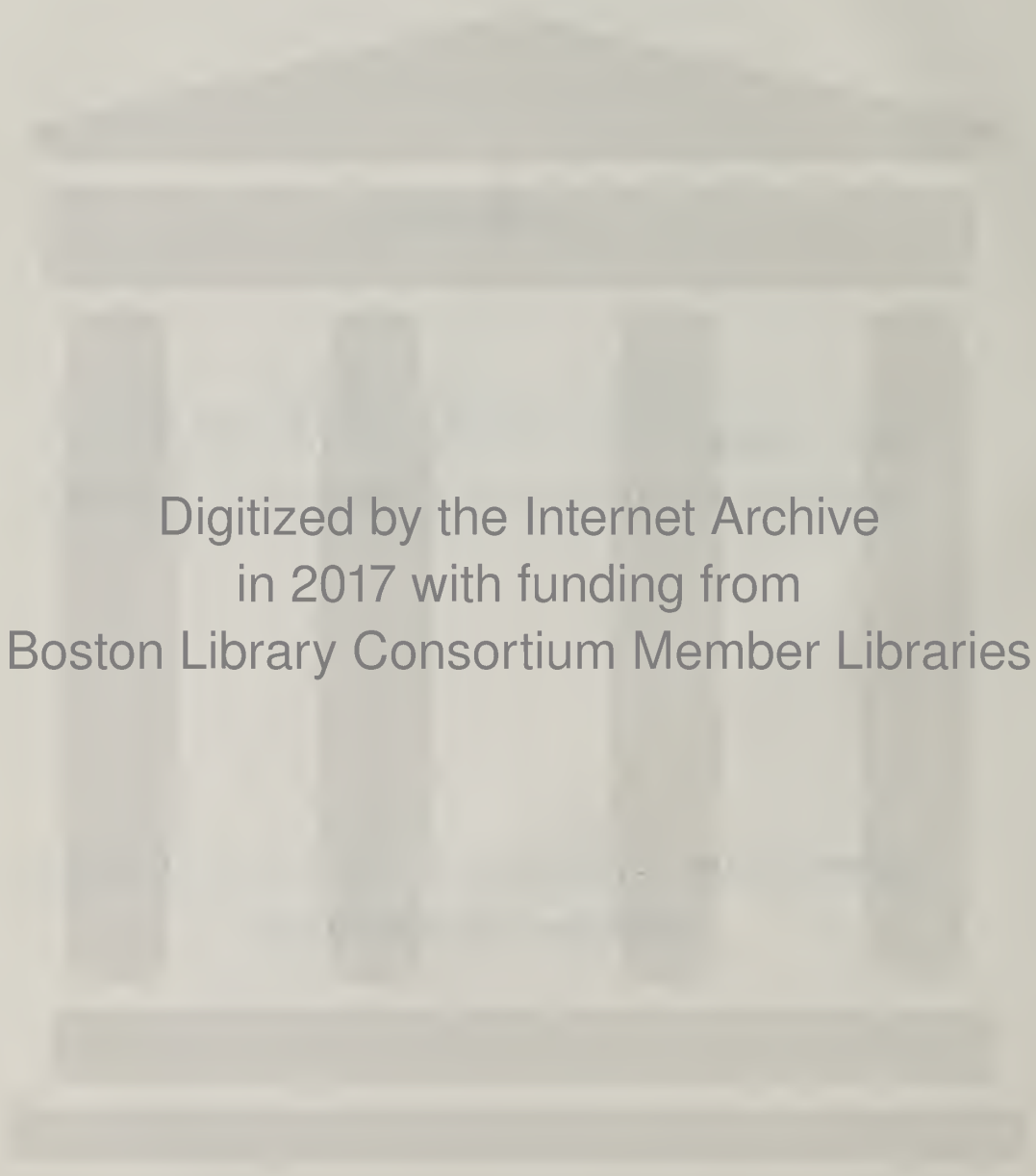
Submitted in partial fulfilment of the
requirements for the degree of
Doctor of Philosophy
1944

PhD
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ABSTRACT

CHAPTER I

INTRODUCTION

1. THE PROBLEM AND PROCEDURE

The problem of this dissertation is the understanding of Christian love by means of psychological data and theory.

The problem concerns the whole of human personality as organized in a character dominated by love. Hence, from the standpoint of personality development, the problem is to determine by what psychological means one can achieve character dominated by the trait of love.

The investigation will assume four factors basic in personality development: 1) the physical with physiological processes; 2) the psycho-dynamic with mental organization; and 3) the personological with self-activity. These three factors found within the individual, actual or potential, are characteristic of all human persons. The fourth 4) factor is that of environment and its influence on developing personality. The first three factors set limits to personality development, determining the range of possibility. The fourth factor determines the extent to which personality possibilities are realized.

Investigation of love from the standpoint of these four factors is a procedure of convenience, not nearly so clear-cut, or final, as it must be made to seem. These factors

cover the several recognized aspects of personality; namely, the physical (organic),¹ the psycho-dynamic (mental),² the personological (self),³ and the social (environmental).⁴ Though each factor is considered separately it will be impossible to do so without encroaching on the domains of the others, for in reality they are closely interrelated, appearing in the end as but aspects of the development of love. This is so by reason of the nature of personality. Personality is not, primarily, one factor or the mere total of the factors involved. Thus each factor necessarily must be considered in relation to the others and in relation to the whole of personality.⁵

Chapter I is the introduction of the subject. Chapter II is a consideration of the Christian doctrine of love which issues in a statement of the doctrine for the purposes of this investigation. Chapters III to VI are formulations of "a psychology of love" through consideration of love on the basis of the four above mentioned factors. Chapter VII

1. The emphasis of behaviorism and physiological psychology.

2. The emphasis of depth and dynamic psychologies.

3. The emphasis of Gestalt and self psychology and personology.

4. Recognized by all psychologies, particularly by Gestalt and topological psychology, emphasized by anthropology.

5. Cf. Allport, PER, 131 f. "Factor" is here used in the sense that Allport uses the term "aspect." Cf. the bibliography for the meaning of abbreviations used in footnotes.

is a formulation of the conclusions that issue from "a psychology of love" as it bears on Christian love from the standpoint of the specific approach of this investigation.

2. AIM, METHOD AND LIMITATIONS OF STUDY

The aim is to establish psychological bases adequate to explain the development of Christian love. Realization of this aim will lead to a theoretical formulation of the process which culminates in the achievement of Christian love. The understanding that accrues from this investigation will contribute to our ability to guide, control and thus to produce Christian personalities.

Following the plan of procedure outlined in the previous section, the method will be that of bringing relevant psychological data and theory to bear upon the problem. It will be eclectic, drawing on all psychological studies and "schools" of psychology whenever they offer enlightenment on the problem. The master-motive behind this study is to understand love as it develops in human persons. Hence there are no particular psychological approaches to defend or criticize.

The limitations attending this study are natural. As an attempted scientific study drawing material from the science of psychology it is subject to the limitation of science. Science can only explore the facts; interpretation belongs to

theology and philosophy. This is apt to lead to disappointingly meagre conclusions, but, if one bears in mind the proper function of science, such perspective allays disappointment. The most direct result of scientific limitation is the exclusion of Divine love from the realm of psychological study. That, properly, is within the realm of theology.

Also, the inherent complexity and elusiveness of the subject, love, carries limitations. Love eludes analysis. This is one of the difficulties attending the study of the most fundamental processes of life, the inner or subjective. However, despite such limitation, the value and necessity of understanding the development of love demands the study. Recognition of difficulties injects the quality of humility, much needed in an investigation of this sort.

3. ORIENTATION: PHILOSOPHY, THEOLOGY AND PSYCHOLOGY OF LOVE

Philosophy of love lies close to theology of love. The difference is to be found in the relative spheres each concerns itself with. Theology in the historical sense has limited itself to one system of doctrine or belief which it has received through tradition or revelation. In this sense theology is more the defender. However systematic theology of the present era has deserted authoritarian basis. In this sense it is practically identical with philosophy; both seek to interpret the whole world of experience. They are

the interpreters. Philosophy and theology will answer the question: "What is the meaning and value of love?"

The Christian tradition shows itself concerned with love in the theological sense. That is, Christian apologists have accepted the revelation of the law of love in Jesus and attempted to relate it to the whole body of Christian doctrine; at the same time expounding it to believers and defending it against infidels.

Christian theologians, especially Augustine, have shown insight into the basic nature of love, its rise and development. And on the whole the historic church has revealed insight in its defense and protection of the family as integral to Christianity. What they as a group have made plain is that love expresses the inner meaning of the universe. Their expounding of love has been not merely an attempt to commend love but express the fact of love. That is, love is the law of the universe.

Psychology is in one sense the handmaiden of theology and philosophy, furnishing them the data of experience to relate to the whole of life and the universe. Psychology, because of its limitation of method, cannot go as far as theology or philosophy. It is limited to the realm of human experience; e. g., in this investigation, to love as experienced by human persons. On the other hand philosophy and theology are not subject to the limitations of science.

Hence they properly consider and interpret divine as well as human love.

Psychology concerns itself with the finite expressions of love. It seeks through investigation of experience for understanding of the origin and development of love within individuals, and from this formulates hypothetic principles for all individuals. Psychology of love will study only that which it can measure in some fashion; using whatever means it can to apprehend the subjective aspect of life as well as the more objective (but more often superficial) aspects.⁶ It will describe, and in the description answer the question: "How does a person achieve the ability to love?"

Summarily, the differentiation between psychology and philosophy and theology of love can be thus expressed: psychology seeks for description of the facts while philosophy and theology seek to interpret them.

4. HISTORY AND SIGNIFICANCE OF THE SUBJECT

Love is as old as man. Christian love has a history beginning with the life of Jesus, continuous into the present. But psychology of love, in the formal sense, born in

6. Cf. Brightman, POR, 18 f. for a discussion of the differences of philosophy, theology and psychology of religion.

the rise of psychology as an independent science, is of recent origin. Its genesis was the realm of sexology, the pioneer works of Ellis,⁷ Kraft-Ebing,⁸ Forel,⁹ et al. These pioneers, however, were more concerned with love in the biological aspect, sex and sexuality.

The love life received new emphasis with the work of Freud and the consequent school of psychology, psychoanalysis. This school enlarged the concept of love to include sex as the biological basis of the affective life. However its main emphasis is on the sexual side of love. Psychoanalysis draws a genetical picture of the love life. Beginning in infancy with erotic interests primarily in self and sexuality centered at the mouth, anus and urethra, the love (libido) center shifts to others (alloerotic) with parallel investment of sexuality in the genital zone. The love life of the individual can take innumerable directions more or less determined by the environmental pattern, the family constellation. Usually it is in the family that patterns of love are worked out.

The foregoing summary of the psychoanalytic position is, of course, far too inadequate. It does not indicate the many possible variations in love, the divergence of viewpoint

7. Ellis, SPS.

8. Kraft-Ebing, PS.

9. Forel, SQ.

that exists within the psychoanalytic group, nor the major critics and dissenters from psychoanalytic theory and method. But it does indicate that Freudian psychology has dealt extensively with the crux of our problem, love. Hence, due respect, however critical, must be accorded Freud and the tradition that stems from his pioneer work.

On the whole Freud and his followers have not found much worth in religion; Freud himself calling it an "illusion," a "universal neurosis," finding that the God-idea arises as a substitute for the feared father in the Oedipus situation.¹⁰ Few of his adulating followers have ventured to find otherwise.

But the psychoanalytic attack on the validity of religion is not our problem.¹¹ Though it is concerned with the love life, psychoanalysis is primarily therapy minded. Therefore most of the literature in the field concerns special problems, particular patients, abnormalities. This, combined with the fact of its antithesis to religion, has precluded the consideration of love as an aspect of Christian character by those within the Freudian fold.

10. Cf. Freud, FI; also Wittels, Art. (1935). For a typical psychoanalytic view of religion cf. Moxon, Art. (1921), Forsyth, PR, and Martin, MR.

11. Cf. an unpublished dissertation by H. A. Deabler, "Freud's View of Religion," Boston University, 1936, for a thorough treatment of this problem.

One notable exception exists here, the work of Oskar Pfister, a Christian pastor of Zurich, Switzerland. His work has been carried on within the religious field. He adapted psychoanalysis to his work as pastor. In Love in Children and its Aberrations¹² he deals with our problem at great length. His work is deficient in light of the criticism that all psychoanalysis merits; namely, it disregards the work and contributions of other schools of psychology consequently overemphasizing its major contribution, sexuality.¹³

Two recent studies bear relationship to our problem: Menninger's Love Against Hate and Suttie's Origins of Love and Hate.¹⁴ These authors might well be termed "Neo-Freudians" in that both acknowledge and build upon Freudian concepts but are not limited by them. Menninger seemingly accepts the Freudian concept of pan-sexuality and proceeds to explain the origin of love and hate through the child's relationships to the mother. Suttie rejects the psychosexual nature of the child but explains the origin of love and hate in the dependency relationship between child and mother. Both of these authors are limited in their approach

12. O. Pfister, Love in Children and its Aberrations (tr. E. and C. Paul), New York: Dodd, Mead and Co., 1924.

13. One critic writes that for Pfister psychoanalysis is his religion.

14. Cf. Menninger, LH, and Suttie, OLH.

to understanding of love by reason of the fact that they consider love only from the psycho-dynamical aspect. There is more to the process of love than the psycho-dynamic organizations that result from the child's relationship to the mother.

Turning to the field of religious psychology one finds amazing neglect in view of the practical importance of love in Christian character. It is not understandable why the Christian experience of love has been omitted from the usual group of religious experiences analyzed by Christian psychologists. When one runs down the list of important figures in religious psychology (James, Starbuck, Leuba, Ames, Coe, Pratt) one finds no contributor to the problem of love. Nearly all these writers pay their respects briefly to sex as an influence, especially in adolescent religious experience, but that is all.

Nor is the situation much different in the field of present writers (Ligon, Stolz, Wieman, Kupky, et al). The only treatment beyond the incidental is to be found in the chapter on "The Dynamic of Fatherly Love" in Ligon's Psychology of Christian Personality.¹⁵ This author's treatment of the subject is interesting but hardly enlightening. His chapter consists in stating that fatherly love is dynamic

15. Cf. Ligon, PCP.

and proceeds to show it in operation. But he does not inform us as to the origin of such love; how it differs, if at all, from other love; nor how to develop such love. In short, Ligon contributes little to the study of love as a factor in Christian character.

One work within the field of religious psychology deserves mention here. Although Grace Stuart's little book, The Achievement of Personality,¹⁶ does not limit itself to considerations of love, it does deal in a stimulating fashion with the general lines of character formation and love is dealt with as one of the fundamentals.

Survey of the field of religious psychology, revealing the paucity of study on the subject of Christian love, suggests the pertinence of this investigation. It is needed, if for no other reason than to understand the essence of Christianity.¹⁷ Love, central to and emphasized by Christianity and its servant, the church, is only vaguely understood. The church clearly sees the "law of love" as the cornerstone of "goodwill to men; peace on earth." It

16. Cf. Stuart, AP.

17. "The New Testament love constitutes the essence of Christianity. It is its ultimate standard of faith. It is its distinctive and determinative pattern which gives meaning and proportion to all other Christian doctrines. It is the master key which alone unlocks the depths in Christian faith. Agape is the unique and absolute truth revealed to man in Jesus Christ. It is, as Augustine says, the very substance of God." Ferre, CF, 182.

emphasizes the importance and function of the family in the creation of character that loves. But on the whole it has not availed itself of psychological studies that are pertinent to the understanding and production of character dominated by love. Within the field of psychology the church has turned its back on the Freudian school, frightened away by its misleading "metapsychology" (substitute for metaphysics). Hence it has through intentional neglect, disdain or active opposition failed to appropriate the valuable offerings of psychoanalysis.

Finally, the understanding of love could not be more urgent than in this day when the opposite of love, hate, is so rampantly dominant to the grief and suffering of both man and God. This author can only hope that his efforts in this investigation will shed some light pertinent to the process of creating (religious education) characters dominated by love and through them a world dominated by love and freed from war.

5. DEFINITION

What is meant by the use of the term "love?"

Who does not know what "love" is? Books are written about it; drama and movie turn about it; poetry sings of it; and almost everyone experiences it. Love is so common that few pause to ask what it is. One is supposed to know what

it means. Perhaps this explains why definition is seldom offered and when offered no two are alike.¹⁸

Freudian interpretation finds the key to the meaning of love in sexual feeling and attraction. As Freud puts it: "The nucleus of what we mean by love is sexual love with sexual union as its aim."¹⁹ Sexual love, of course, is expanded to include all that is commonly comprised by the term love, but this is basic oversimplification. Freudian definition falls with its narrowly sexual interpretation of life. But this definition does emphasize one fact always characteristic of love. It unites persons. Love leads to relationships.

Warren's Dictionary of Psychology places greater stress on the relationship aspect of love when it defines it as:

Love is a feeling or sentiment of attachment toward some person, often growing out of sexual attraction, relations, or situations, and exhibiting a great diversity of psychological and physiological manifestations.²⁰

However Warren confuses feeling with sentiment (they are not identical) and limits love to sexual feeling.

Nygren also emphasizes the relationship aspect of love when he writes: "Love expresses a relation between a subject

18. It is notable that two recent publications on the psychology of love do not give explicit definition of their subject; so in Menninger's LH and Suttie's OLH.

19. Freud, GPAE, 73.

20. Warren, DP, 155.

who loves and an object that is loved."²¹ He defines the relationship to include lover and beloved but gives no hint as to the quality of the relationship created by love.

Baldwin's Dictionary of Philosophy and Psychology offers the following definition:

(Love is a) Dispositional interest of an exclusive kind, having a person for its object, and manifesting itself in the following emotional states: (1) pleasure in the presence of a person or other communion with him, and in the thought of him; (2) pain occasioned by his absence or estrangement; (3) pleasure in his welfare; (4) pain occasioned by injury to him.²²

This definition sets clear a characteristic of love hitherto unnoticed, namely, love is a permanent organization (dispositional interest) in character. It has the further merit of revealing the feeling blends possible in love, but fails to emphasize the relationship aspect.

Webster's New International Dictionary enlarges on the nature of the feelings possible in love. Love is defined as: "A feeling of strong personal attachment induced by that which delights or commands admiration, by sympathetic understanding, or by ties of kinship."

The varying emphases of the above definitions indicate that comprehensive definition will include the idea of

21. Nygren, AE, I, 166.

22. Baldwin, DPP, 31.

relationship and permanency in character, feelings, and actions.

Love as a permanent organization in character qualifies it as a sentiment, the unit of character organization as conceived by McDougall following Shand.²³

As shall be found, sentiment formation involves four factors: 1) the experiencing center (self); 2) feelings; 3) ideas; and 4) objects.²⁴ Thus, love as an organization of character will involve 1) a lover (self); 2) affective tones (pleasure or pain); 3) ideas (of loved object); and 4) the beloved.²⁵ The significant characteristic of love is the fact that 1) lover and 4) the beloved are united in spiritual relationship. The dominant feature of love is thus a relationship. But it is a relationship characterized by the nature of the feelings involved. It is a matter of common experience that the love relationship denotes warmth (passion), acceptance, pleasure, desire and delight in the presence of the beloved, and mutual concern between persons which issues in common interests and endeavors (co-operation).

In light of the foregoing love may be defined as an organization of character that leads to a relationship

23. Cf. below, p. 118 f.

24. Cf. below, p. 119.

25. Cf. below, p. 119.

(lover --- beloved), characterized by feelings and ideas that make for acceptance and mutuality and by actions (co-operation) that further the best interests of those involved. Love as thus understood will be spoken of in company with many correlates, i. e., feelings of kindness, humility, tenderness, admiration, respect; and actions of sacrifice, productiveness, consideration, co-operation, forgiveness.

CHAPTER II

THE CHRISTIAN DOCTRINE OF LOVE

The fact is that, in spite of misconceptions, and after making every due deduction, we are entitled to hold that Christianity from the first may justly be called the religion of love.¹

To understand the nature of love central to Christianity, to review historic development, and to conclude with a concise statement of the Christian concept of love is the aim of this chapter. First, the New Testament basis of the Christian doctrine of love is considered.

1. THE NEW TESTAMENT BASIS

In the main, authorities agree in considering the New Testament teaching under three general topics: God's love for man; man's love for God; and man's love for man.² From the standpoint of source, New Testament literature falls into a fourfold division which roughly follows chronological order. So, under the three topics teaching from four distinct sources is considered: 1) the Synoptic Gospels which

1. Moffatt, LNT, 34. Cf. also Stewart, DCG, 77, "In the word 'love' is concentrated, we may say, the essence of the Christian religion."

2. Moffatt in LNT follows this division as does Orr, Art. (1911), Stewart, Art. (1924) (though with extenuations), and Walker in TJJTA. Consultation of indices in works on the teachings of Jesus reveals widespread use of this division.

offer the source closest to the original teaching of Jesus; 2) the Paulines which contain the teachings of the Apostle Paul; 3) the literature of the general church (the Epistle of Peter, Judas, James, the book of Revelation, Hebrews, and the book of Acts); 4) and finally, the Johannine Epistles.³

These four phases, separated for convenience in study, are questionable in many details. However, despite possible disagreement that might place one Epistle or Book in this group or that, the classification is adequate for our purposes.

i. God's Love

(1). The Teaching of Jesus in the Synoptic Gospels

It is to be noted that Jesus seldom speaks directly of the love of God.⁴ This lack of reference might be due to the fact that it was taken for granted, or apt to be bound up with Israel's concept of God's narrow concern for his chosen people, or accidentally omitted by the Synoptic

3. Cf. Moffatt, LNT, 57. Lütgert, in his LNT considers the subject of love on the basis of a more detailed outline of New Testament sources. Moffatt's organization is based upon more recent New Testament studies. (Lütgert wrote in 1905.) Nygren in his AE approaches New Testament sources with a definite thesis. Hence his considerations are not on the basis of New Testament teaching from the several sources, but rather on the basis of special topics.

4. Cf. Walker, TJJTA, 69; Moffatt, LNT, 67; and Stewart, Art. (1924).

writers, or that Jesus preferred to express his truth otherwise, or that he sought to avoid unpleasant associations with the word 'love.'⁵ But whatever the reason and despite scanty reference, there are sufficient data on which to formulate his idea of it.⁶

Two lines of consideration warrant the conclusion that Jesus taught the love of God for man. The first follows his teachings and concepts. Foremost among these is his designation of God's relationship to man in the familial sense, as Father.⁷ And there is no controverting evidence to the fact that this term carries the full meaning of fatherhood dominated by love in the earthly sense. Jesus directly implies the love-meaning of "Father" when he bases his claim for mutual love among his followers on the character of God as the inspiration and exemplar of such love.⁸ If God's desire of men is for love, then He must be lovable and loving. And this love of God for man is not love for an "in-group," the members of the Kingdom. It is a universal love

5. So Moffatt, LNT, 79 f.

6. Walker, TJTA, 69. Cf. also Moffatt, LNT, 80. "The elements of divine love are present, at their highest form of expression, even although the term is absent."

7. Cf. Stalker, EM, 259. "By modern theologians it is usually taken for granted that the fatherhood of God being so prominent in the teachings of Jesus, must be the ultimate expression for the divine love."

8. Moffatt, LNT, 67. "You must be perfect as your Father in heaven is perfect." (Mt. 5:48); "Be merciful as your Father is merciful." (Mt. 6:36) All New Testament references listed in this chapter are to Moffatt's translation.

of all, the evil as well as the just; a love characteristic of God the Father.⁹ Walker finds particular reference to God's love for man in the meaning of the parable of the pearl of great price.¹⁰

The second line of consideration is the person of Christ. Who can deny that by teaching and example the historic Jesus inspired his disciples and followers to preach a "religion of love?" The entire New Testament focuses on God through Jesus Christ. And if love was not taught or lived by him, it is inconceivable how it could have found its way to so central a position in scriptural teaching. As Moffatt writes: "The very ministry and mission of Jesus was the best proof that God in love was about to inaugurate the supreme order of bliss among men."¹¹ And if love was dominant in the character of Jesus, then it is so with God the Father, for "whoever has seen me (Jesus) has seen the Father."

(2). Pauline Teaching

In numerous references and situations Paul speaks directly and indirectly of God's love for man. For Paul the

9. Nygren, AE, Vol. I, 51 f. and 54; Stewart, DCG, 77; and Stalker, EM, 256 f.

10. Walker, TJTA, 69. (Mt. 13:45) Nygren, AE, Vol. I, 56 ff. finds that all the parables bear testimony to the nature of God's love.

11. Moffatt, LNT, 80.

gospel is a gospel of redemption and redemption is the supreme manifestation of God's love.¹² Paul saw clearly the desperate moral situation of his day; recognized in it man's estrangement from God and need of reconciliation to Him. And the source of this reconciliation was the love of God expressed in the death and resurrection of Jesus Christ.¹³

It is to be noted that Paul tends to limit the Fatherhood of God to God's people, i. e., those who accept him.¹⁴ But the range of God's love is universal. God is willing to be the Father of any and all who accept him.¹⁵ And the nature of love is to be found in Christ's love which is God's will for man. Christ's love and God's love were one and the same.¹⁶ So Paul could write "I am certain that nothing will be able to part us from God's love in Christ Jesus our Lord."¹⁷

(3). General Church Teaching

The literature of the general church contains comparatively few allusions to God's love. But the attitude of

12. Moffatt, LNT, 133. Paul himself experienced the redeeming love of God. Cf. Nygren, AE, Vol. I, 81 f.

13. Cf. II Cor. 5:14 and Rom. 8:35-39.

14. Cf. Rom. 9:25.

15. Cf. Moffatt, LNT, 151.

16. Nygren, AE, Vol. I, 77, holds that Paul founds a religious faith entirely different from that of Jesus. The core of this difference is Paul's act of placing Jesus at the center in place of God. But however much Paul's enthusiasm for his Master determines his emphasis, for him God stands directly back of his Jesus.

17. Rom. 8:39.

these writings reveal a deep and trustful reverence for God underlying which is the common conviction that ". . . God was good and loving, and that the world was a place where they could count on His presence and help, through Jesus Christ."¹⁸ On the subject of God's love this literature reflects the position of Paul, with less theological interpretation but with similar moral implications.¹⁹

(4). Johannine Teaching

Here for the first time definition is offered: "God is love."²⁰ But God is not love in any abstract, metaphysical sense. God is love in the personal and moral sense of self-sacrifice and vicarious suffering, a deduction from the revelation of God in the life of Jesus Christ.²¹

God's love knows no limitations of race for "God so loved the world. . . ." ²² It is a love that forgives;²³ that renews and regenerates human life in its self-sacrifice.²⁴ Prominent in John is the concept of the Father loving his son (Jesus); ". . . as the Father has loved me" ²⁵

18. Moffatt, LNT, 212.

19. Cf. *ibid.*, 248.

20. I John 4:16. Nygren, AE, Vol. I, 108. "John gives us the phrase in which the formulation of the idea of agape reaches finality, God is Agape."

21. Moffatt, LNT, 253.

22. John 3:16.

23. John 4:10.

24. John 17:19.

25. John 15:9; cf. also John 5:20; 10:17.

And as the Father has "loved me and sent me" so Jesus loves his own fellow men and in his love is seen the Father who is love.

The Johannines follow the spirit and teaching of the Master closely, giving clear and lofty expression to the concept of love. As Phelps writes:

Now the Fourth Gospel and the Three Letters insist on the primacy of love, and thus these documents are closer to the teaching of Jesus than any other.²⁶

Nygren, however, finds that the Johannine formulation of God and love goes a step beyond that of the gospels and of Paul. In the latter God and love are brought near together but John takes the final step: "God is love and love is God."²⁷

ii. Man's Love to God

(1). The Teaching of Jesus in the Synoptic Gospels

Man's love to God is clearly set forth in Jesus' affirmation of the Old Testament injunction: "Thou shalt love the Lord thy God . . ."²⁸ Jesus' teaching that man's relation

26. Phelps, HNB, 284.

27. Nygren, AE, Vol. I, 109.

28. Mt. 22:34 f; Mk. 12:28 f; and Lk. 10:25 f. Luke's variation in the setting of this injunction alters not its significance. Cf. Moffatt, LNT, 83.

to God is to be one of love harmonizes with his teaching as to the nature of God as well as with his own teaching and character.

But beyond the above reference Jesus refers only twice to man's love for God. In his denunciation of the Pharisees he charges them with having "omitted the weightier matters of the Torah, justice and love of God."²⁹ The second allusion is in a passage which shows that love to God means serving him.³⁰

(2). Pauline Teaching

Here, also, we find few references to man's love for God.³¹ There are five such references, but three of these speak of love to Christ. Moffatt's treatment³² of all five in the sense of love for the divine object, holding that Paul in these references draws no distinction between God and Christ, is open to question for Paul does distinguish between them.

29. Lk. 11:42. Mt. 23:23 records the same incident having mercy in place of love and adding faithfulness.

30. Mt. 6:24.

31. I Cor. 2:9. ". . . God has prepared all that for those who love him." I Cor. 8:3. ". . . But if anyone loves God, he is known by him." I Cor. 16:21 f. ". . . If anyone has no love for the Lord, God's curse be on him." Eph. 6:24. ". . . Grace be with all who have an undying love for our Lord Jesus Christ." And Rom. 8:28. ". . . Those who love God . . ."

32. Cf. Moffatt, LNT, 159.

The question occurs again concerning this deficiency of reference to man's love to God in view of its practical importance in the life of Paul. Perhaps Paul wished to safeguard the meaning of love by scanty reference to it. Love, for Paul, is not the indulgence of facile emotion, but rather, a serious and stable experience which often amounts to loyalty. Paul's concept of love undoubtedly was in danger of discredit by association with moral vulgarities associated with the term. Hence, we find him using more often the term "faith" to designate man's relationship to God, but "faith" does not do away with love. On the contrary, love is the center of a "faith" that trusts God.

(3). General Church Teaching

The literature of the church in general contains but five references to love for God. Three of these occur in connection with suffering;³³ and two contrast love for God and love for the world.³⁴ These passages do not exhaust the references that could be interpreted in light of love to God. Certainly, in spirit, these general epistles continue in the framework of love as constructed by Jesus and continued by Paul.

33. James 1:12, 2:5; I Peter 1:8.

34. II Timothy 4:8-10, 3:1-4.

(4). Johannine Teaching

Much more rich in allusions to love are the Fourth Gospel and the Three Epistles. In particular the First Epistle of John has for its theme love to God. This love to God is the natural outcome of love divine. Love seeks love. And man's love means essentially the keeping of God's commandments.³⁵

The First Epistle, in which love to God (rather than to Christ) is uppermost, treats of two difficulties that had risen in connection with love to God. The first, reflected in chapter 4:20 -- "If anyone declares, 'I love God,' and yet hates his brother, he is a liar," deals with the "emotionalists" who cry "I love God" but whose actions reveal no moral content to their feeling. The second deals with love of the world as a deterrent to love of God, as chapter 2:15 f. states:

Love not the world, nor yet what is in
the world; if anyone loves the world,
love for the Father is not in him.³⁶

The Johannine emphasis upon love as doing the will of God through obedience to his commandments reveals the active nature of such love. It enlists the mind and the will.

35. John 15:9, 10.

36. In contrast to this is John 3:16. "For God so loved the world . . ."

iii. Man's Love to Man

(1). The Teaching of Jesus in the Synoptic Gospels

The Synoptic literature is much more rich in references, direct and indirect, to the fact and duty of love to fellow man. But it is to be noted that this brotherly love is closely associated with God's love and love to God.³⁷ Because God loves his children all, our fellow men, so we are to love. And we are to love God by loving our brothers. Love of brother is love to God and is Godlike love in man.

It is understandable that the human element in the Christian concept of love should receive greatest stress. This is needed for God's love is the certain quantity, man's the uncertain. And if love of God is love of brother, then the promotion of love to God lies in the furthering of brotherly love. Furthermore, it is more difficult to love God, one unseen. And if we cannot love our brothers whom we see, how can we love God? So we see implied in New Testament teaching that love is of "one piece" or of common origin, and the point of origin is man and relations with

37. As Nygren points out, "The love of one's neighbor ceases to be Christian love if it is separated from its religious context," i. e., its relationship with God's love. Cf. AE, Vol. I, 68; also 171, "God's own love is the ground of all love and the pattern of all love. . . ."

men.³⁸ Hence the stress of man's love to man, for that is the source of love, even to God.

In addition to the organic connection between man's love to man and his love to God, there are several distinct emphases that are summed up in Jesus' teaching. There is love of neighbor "as one's self," suggesting love of self.³⁹ This certainly does not refer to overfondness of self, ego-centrism, but rather to the appreciation of God in one's own person where one first encounters the ends of God the Father.⁴⁰

Another emphasis is found in the new interpretation of neighbor, who is anyone who needs our personal service and interest. This is made plain in the parable of the Good Samaritan.⁴¹ And the fourth emphasis is the extension of love to one's enemies, ". . . love your enemies and pray for them."⁴²

38. Nygren, AE, Vol. I, 68. However Nygren's thesis denies the New Testament implication that Christian love of man for man has its origin in man and his relations with men.

39. Mt. 19:19; Mk. 12:31.

40. Moffatt, LNT, 97. Nygren contends that the New Testament does not imply love for self. Self-love is the root of all evil. Cf. AE, Vol. I, 72 and 170. Nygren, though he sees the dangers of self-love, fails to appreciate its values. Good, affectionate relationships within personality are necessary to mental health. It is hate for self or elements thereof that is ground for neurosis.

41. Lk. 10:33 f.

42. Mt. 5:43 f. Mk. 6:27 f.

The coupling of love of God and of neighbor, making them inseparable, is unique with the Master. So is the expansion of meaning in the concept of neighbor. But no element is more striking or radical than "love your enemies."

Few sayings have received such varied treatment as this difficult passage; difficult only in realization. Indeed, interpretation, this author suspects, is determined to a great extent by one's temperament. The militarist explains it away with extenuating circumstances; while to the pacifist it remains the cornerstone of his ethic.

But despite controversies, so-called realistic considerations, and all question of "interim ethic," there is no New Testament ground for finding the nature of "enemy love" any different from that of "divine love." The love that one has for enemy should be similar in nature to one's love for God. At least, in the teachings of Jesus, "enemy love" is to be understood in the light of God's love.

(2). Pauline Teaching

Paul carries on Jesus' emphasis on brotherly love following the main lines laid down by him. The equivalent to the golden rule is twice mentioned.⁴³ And Ephesians,

43. Gal. 5:14; Rom. 8:8-10.

especially, marks the close connection between brotherly love and God's love.⁴⁴

New elements introduced by Paul include speaking of love not as obedience to external code, but as vital response to the spirit of the Lord;⁴⁵ the collocation of faith and love;⁴⁶ and the combination of love with faith and knowledge -- brotherly love is a condition of religious insight and grasp of spiritual truth.⁴⁷

(3). General Church Teaching

The literature of the general church offers more on man's love to man than on God's love or man's love of God. Here brotherly love is the theme. "Beloved" occurs freely as a title for Christians. The Epistle of James reiterates the law of love laid down by Jesus.⁴⁸ The service of love is particularly prominent in two passages from Hebrews.⁴⁹

44. Cf. Ephesians 5:1-2. ". . . Copy God, then, as his beloved children, and lead lives of love just as Christ loved you and gave himself up for you."

45. Romans 15:30.

46. Cf. Moffatt, LNT, 170 f. "The combination of the two is one of his creations." Cf. Gal. 5:6, ". . . faith active in love . . .," also I Thess. 1:3; 3:6, II Thess. 1:3, and Eph. 1:15.

47. Cf. Eph. 6:23.

48. James 2:8.

49. Heb. 6:10; 10:24. The inclusion of Hebrews with the general church literature, in contrast to the Paulines, is subject to criticism. But in either case, the material comes from the New Testament and bears witness to Christianity as a "religion of love."

The author of the book of Revelation reprimands the Church at Ephesus for lack of brotherly love, saying, ". . . you have given up loving one another as you did at first."⁵⁰ In the same chapter the Church at Thyatira is praised, among other things, for its brotherly love. I Peter admonishes "love another heartily and steadily."⁵¹ "Salute those who love us in the faith" occurs in several passages.⁵² And the conviction that brotherly love was the means to complete life occurs in Hebrews 10:24 f.⁵³ It is clear that the primitive church, as well as Paul, carries on the spirit of love as established by Jesus.

(4). Johannine Teaching

Moffatt points out that the Johannine epistles limit the extensions of brotherly love to brothers in Christ; "errorists and heretics" are not to be treated as objects of love.⁵⁴ Hospitality towards travelling Christians⁵⁵ and

50. Rev. 2:4.

51. I Peter 1:22.

52. I Tim. 6:11; II Tim. 1:13; and Titus 3:15.

53. Also, "It is the thought of Ephesians iv:15, 16 and of Revelations ii:4, that no church has any prospect of stability or chance of existence in the sight of God if it neglects brotherly love." Moffatt, LNT, 244.

54. Cf. Moffatt, LNT, 281. "When the Presbyter writes grace, mercy, peace will be with us from God the Father and from Jesus Christ the Son of the Father in truth and love (2 John 3) he means that belief or the knowledge of saving truth (with special reference to the divine person of Christ) is organic to genuine love."

55. Cf. III John 5-8.

exercise of charity toward the needy are the two specific forms of brotherly love in Johannine literature.⁵⁶ This love of the brethren is connected with the love of Christ: "We know what love is by this, that He laid down his life for us; so we ought to lay down our lives for the brotherhood."⁵⁷

The Presbyter calls upon the church to practice brotherly love as a command: "To live by his commands, that is what love means: and the command is, to love as you have learned to do from the very beginning . . ."⁵⁸ The chief element in righteousness is brotherly love: "Anyone who does not practice righteousness does not belong to God, and neither does he who has no love for his brother."⁵⁹ This brotherly love linked to divine love (evident in John 3:16) is expressed in the new commandment:

I give you a new command, to love one another -- as I have loved you, you are to love one another. By this everyone will recognize that you are my disciples, if you have love one for another.⁶⁰

John portrays Jesus making the duty and order of love the distinguishing mark of his followers.⁶¹ So he pleads with the Christians to love one another as Christ commanded.

1 56. I John 3:16-18.
 57. I John 3:16-18.
 58. II John 5 f.
 59. I John 3:10.
 60. John 13:34-35.
 61. John 13:1-10.

Love in conjunction with faith and knowledge and unity is to be noted in the Johannines as well as the Paulines. And in such combinations we note injunctions to love of brothers; as in I John 4:21, ". . . he who loves God is to love his brother as well;" 5:1, ". . . and everyone who loves the Father, loves the sons born of him;" 4:7, 8, "Beloved, let us love one another, . . . he who does not love, does not know God, for God is love;" and 4:11, "Beloved, if God had such love for us, we ought to love one another."

These references suffice to show that the brotherly love as Jesus taught it and lived it with the inner circle of believers is carried to fine expression in the Fourth Gospel and the Three Epistles of John. One regrets the neglect of the universal elements of man's love for man as implied in the Synoptic records of Jesus' teachings.⁶² However such universality is certainly implied in the Johannine definition of "God is love" and the injunction that inasmuch as God loved us we ought to love the "sons born of him."

iv. Summary and Conclusions

Our review of the New Testament has revealed the teaching of love as prominent and taking three distinct forms:

62. Perhaps the fact that John wrote to the Christian community explains the limits to his application of love and the neglect of the universal aspects of God's love.

God's love, man's love to God; and man's love to man which includes self-love and love of enemy. And, on the whole the various New Testament sources (authors) are in essential agreement.⁶³

However, despite the prominence of love and the essential agreement of New Testament writers on the subject there is no coherent and comprehensive theory of love found therein, only the foundation for such. Jesus was not so much concerned about systematic formulation as he was about leading people to the experience of love. But as we shall discover, subsequent considerations of Christian love lead to theoretical development based on acceptance of the cardinal points as enunciated in the New Testament.

A further fact of interest is noted in the tendency of New Testament writers to dissociate love, as they conceived it, from the usual base and sensual associations denoted by the term in the social life of that era. They speak of love in the fine and ennobling sense. This emphasis is reflected in the use of the noun, ἀγάπη, and the verb, ἀγαπάω, to designate love. This leads to the next section which considers the nature of New Testament love as reflected in these terms.

63. Self-love, clearly implied in "love thy neighbor as thyself," receives no extended expression in the New Testament but is clearly assumed. Cf. Knudson, PCE, 126 f.

2. THE NATURE OF NEW TESTAMENT LOVE

i. Agape and Eros

The New Testament choice of words to express love has led to a great deal of speculative thought which continues into the present day.

The Greek language has three words for "to love;" namely, φιλεῖν, ἐρᾶν, ἀγαπάω.⁶⁴ Of these ἐρᾶν does not appear in the New Testament. Of φιλεῖν and ἀγαπᾶν, the latter appears more often.⁶⁵ Although they are close in meaning, in many cases used synonymously,⁶⁶ there is a difference. Φιλεῖν denotes the love of natural inclination, affection spontaneous and involuntary.⁶⁷ Although φιλεῖν has a wider range than ἀγαπᾶν the latter stands higher because of its moral import. Ἀγαπᾶν denotes love as the direction of the will. One might say it is φιλεῖν refined and imbued with intelligence. "It denotes the love which chooses its object with decision of will . . . , so that it becomes self-denying or compassionate . . ." ⁶⁸ The difference appears to be one between love in its expression as

64. Cf. Cremer, LNTG, 10. The use of ἀγαπᾶν first appears as a current term in the Song of Solomon. It occurs in Greek literature in a few places. Cf. Thayer, GLNT, 4 f.

65. Cf. Vincent, WSNT, Vol. I, 135 f. "So love is expressed by two words in the NT, φιλεῖν and ἀγαπάω."

66. Cf. Cremer, LNTG, 11.

67. Loc. cit. Also, Vincent, WSNT, Vol. I, 315.

68. Cremer, LNTG, 13. Cf. also, Vincent, WSNT, Vol. I, 315; and M'Neile, GAM, 148.

"instinctive feeling" -- the more primitive aspect of love, and love as united with all the higher functions of personality -- reason, knowledge, ideals.

Although ἔρως does not appear in the New Testament ἀγαπᾶν is often understood in contrast to it. ἔρως was the common Greek term denoting love in the more common experience. And, as the era was marked by its sensuality, its lack of perspective on the function and use of sex, ἔρως naturally carried vulgar, sensual, degrading associations. And, Richardson contends, "the scriptures studiously avoid the term eros because of its sexual connotation."⁶⁹

Richardson's account for the absence of eros is questionable. It was not the sexual connotation of eros that prevented its use in the New Testament. It is true, sex as sex receives antagonistic treatment in the writings of St. Paul. But most of his antagonism can be explained in terms of his apocalypticism (his belief that the last days were close at hand, hence marriage was a hindrance). It is closer to the facts to view the absence of eros as due to the degradation of sexuality, not to the fact of sexuality itself. Hence eros is abandoned in favor of agape because of its vulgar, sensuous, degrading connotations, not because it included sex.⁷⁰ This viewpoint does not set aside any

69. Richardson, Art. (1943).

70. Cf. Cremer, LNTG, 10. Also Fisher, RE, 252.

differences between the eros and agape concepts, but it does deny that the finer elements embraced by the eros concept are forever excluded from love as conceived in the New Testament.⁷¹

It is on the basis of New Testament use of agape to the neglect of eros that Nygren formulates the thesis of his ponderous work on Agape and Eros.⁷² He contends that agape is divine love, totally different from human love, and when found in man it is not the result of his creative growth but rather of God's presence in him. Nygren thus postulates two types of love, agape, God's love (unmotivated, spontaneous), and eros, man's love (motivated). And Christian love is agape.⁷³

Nygren's thesis depends upon the New Testament author's implied distinction between eros and agape elements as revealed in the use of the term agape. Such a precise distinction appears more to be the result of interpretation than clear-cut evidence. For, as shown above, the New Testament as a whole reveals the qualitative interrelation and direct dependence of man's love to man, to God, and God's

71. That there were included in the eros concept of the Greeks finer, creative elements is apparent in Plato's reflections on eros. Cf. Richardson, Art. (1943). "Eros is the principle of movement in the soul, whereby it ascends, step by step up the mystical ladder, to the contemplation of Essential Beauty."

72. Nygren, AE.

73. Nygren, AE, Vol. I, 73.

love to man. Furthermore, if the above explanation of the absence of the eros elements in the New Testament concept of love be valid, then there is no adequate basis for denying the finer elements of eros love in Christian love. At any rate the appearance of the term agape to denote love in the New Testament is inadequate as a basis for a theology of love that would deny the worth of human love in its finest sense. Such a viewpoint is incongruous with the high regard for and evaluation of human personality that characterizes Christianity.

ii. Emotion or Sentiment

The use of the term, agape, to conceptualize Christian love suggests the canonical writers' desire to avoid eros abuses. The New Testament use of agape also suggests the nature of the love so designated by the term.

Relative to the nature of love, two points are noticeable. First the authors of scripture plainly imply that the love they speak of is more than mere feeling, temporary emotion. Eros was associated with the hot but temporary passion characterizing sexual license and abuse. If this be all that love is, it only separates, divides, and leads to strife. But love carried other meanings, even in that era dominated by its abuse.

The second point noticeable is the emphasis on love as a creative, cohesive force that establishes a relationship

between persons. In fact it is the condition of Christian relationships.⁷⁴ Love is spoken of in the larger sense as inclusive of many related emotions, ideas, and actions. New Testament love is associated with faith, truth, knowledge, forgiveness, humility, loyalty, duty, obedience, trust, service, helpfulness, and sacrifice.⁷⁵

Summarily, we find love composed of combinations of feelings and ideas, which combination dominates action between persons that can be called Christian or Godlike. And these are the elements which in organization comprise a sentiment.⁷⁶ It is obvious that love as conceived in the New Testament coincides with our definition. Hence psychology of love (as herein defined) investigates the development of Christian love (as herein defined).

3. HISTORICAL DEVELOPMENT

A detailed review of the historical development of the Christian doctrine of love is beyond necessity for the purposes of this study. It will suffice to present briefly the main lines of development or, more correctly, of continuation.

74. Nygren, AE, Vol. I, 56, points out that in relations between man and God agape opens the way of fellowship.

75. Cf. Thayer, GLNT, 4 f.

76. Cf. below, p. 119.

The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega, \varphi, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega, \varphi$. It is shown that the system has solutions for arbitrary values of the parameters if and only if the following conditions are satisfied: $\alpha + \beta + \gamma + \delta + \epsilon + \zeta + \eta + \theta + \iota + \kappa + \lambda + \mu + \nu + \xi + \omicron + \pi + \rho + \sigma + \tau + \upsilon + \phi + \chi + \psi + \omega + \varphi = 0$ and $\alpha^2 + \beta^2 + \gamma^2 + \delta^2 + \epsilon^2 + \zeta^2 + \eta^2 + \theta^2 + \iota^2 + \kappa^2 + \lambda^2 + \mu^2 + \nu^2 + \xi^2 + \omicron^2 + \pi^2 + \rho^2 + \sigma^2 + \tau^2 + \upsilon^2 + \phi^2 + \chi^2 + \psi^2 + \omega^2 + \varphi^2 = 0$. The second part of the paper is devoted to a detailed study of the properties of the solutions of the system (1) for arbitrary values of the parameters. It is shown that the solutions of the system (1) for arbitrary values of the parameters are unique and depend continuously on the parameters. The third part of the paper is devoted to a study of the properties of the solutions of the system (1) for arbitrary values of the parameters. It is shown that the solutions of the system (1) for arbitrary values of the parameters are unique and depend continuously on the parameters.

The fourth part of the paper is devoted to a study of the properties of the solutions of the system (1) for arbitrary values of the parameters. It is shown that the solutions of the system (1) for arbitrary values of the parameters are unique and depend continuously on the parameters. The fifth part of the paper is devoted to a study of the properties of the solutions of the system (1) for arbitrary values of the parameters. It is shown that the solutions of the system (1) for arbitrary values of the parameters are unique and depend continuously on the parameters.

The sixth part of the paper is devoted to a study of the properties of the solutions of the system (1) for arbitrary values of the parameters. It is shown that the solutions of the system (1) for arbitrary values of the parameters are unique and depend continuously on the parameters. The seventh part of the paper is devoted to a study of the properties of the solutions of the system (1) for arbitrary values of the parameters. It is shown that the solutions of the system (1) for arbitrary values of the parameters are unique and depend continuously on the parameters.

In the line of historical development no more influential figure is to be found than in the person and work of Augustine. Indeed, his formulation of the Christian concept of love continues as most influential to the present day. The medieval period presents Thomas Aquinas as its dominant influence. Hence his work is considered. The Protestant Reformation in the person of Luther offers modifications to prevailing concepts and thus merits consideration. The section will conclude with a survey of present tendencies.

i. Early Church: Augustine

The law of love was central in the thought of Augustine, receiving considerable attention.⁷⁷ And, according to Knudson, it was he who first offered a coherent and comprehensive theory of Christian love.⁷⁸

Augustine affirms what we have found as the three aspects of the Christian concept of love; namely, God's love to man, man's love to God, and man's love to man.⁷⁹ Of these it is God's love that stands as the source and end of all love. Hence its key position in his theory.

77. Cf. Augustine, WAA, Vol. IX, 275, "On those two commandments of love to God and love to our neighbor hang not only all the law and the prophets, . . . but also all those books of divine literature which have been written at a later period for our health and consigned to remembrance."

78. Knudson, PCE, 128.

79. Cf. above, p. 17.

"God is love" Augustine affirms, and "All the commandments of God, then, are embraced in love . . ."⁸⁰ It was the love of God that caused the advent of Jesus. And this outpouring of Divine love is the force that creates love as response in the human soul. As he writes:

If, therefore, it was mainly for this purpose that Christ came, to wit, that man might learn how much God loves him; and that he might learn this, to the intent that he might be kindled to the love of Him by whom he was first loved . . .⁸¹

Love in man is thus created by God and as such is his gift; ". . . love which the Spirit of God sheds abroad in the heart."⁸²

Just as God's love is responsible for man's love to him so God's love is central in man's love for man. Our neighbor is to be loved "in God."⁸³ "Every man is to be loved as a man for God's sake . . .,"⁸⁴ and in this love of neighbor, love for self is included.⁸⁵

Man does not love the sinner in man, but rather, God in man. Hence, in loving neighbor, and also self, one is really loving the divine image of God in man.⁸⁶

80. Augustine, WAA, Vol. IX, 259.

81. Ibid., 274.

82. Ibid., 259.

83. Loc. cit.

84. Ibid., 23.

85. Loc. cit., ". . . our love for ourselves has not been overlooked."

86. Knudson, PCE, 128.

Thus, Augustine relates the elements of the Christian doctrine of love in coherent fashion. God loves men; God's love creates love in response. Man loves God and he loves God in his neighbor and in himself.

The nature of love as conceived by Augustine is indicated in his use of terms. In the final sense all love is craving love for "love sustains some relation to our own good."⁸⁷ But there are different types of this love determined by reference or lack of reference to God. Love that is directed heavenward, i. e., to God, is caritas. Augustine defines this:

I mean by Charity (love) that affection of mind which aims at the enjoyment of God for His own sake, and the enjoyment of one's self and one's neighbor in subordination to God . . .⁸⁸

The opposite of caritas is cupiditas; that is, love of the flesh and world; love that is not subordinated to God. In his words this love is lust:

. . . by lust I mean that affection of the mind which aims at enjoying one's self and one's neighbour, and other corporeal things, without reference to God.⁸⁹

87. Knudson, PCE, 129.

88. Augustine, WAA, Vol. IX, 90.

89. Ibid., 90 f. Augustine's delineation of caritas and cupiditas probably is basis for the Catholic doctrine of sacred and profane love. This investigation will not consider Catholic doctrine except insofar as it is embodied in the thought of Augustine and Aquinas as herein presented.

Thus we see that Augustine finds the uniqueness of Christian love not beyond man but within, in the reference or object of that love. He finds no objection to eros -- self-love, desire -- as distinguished from purely unmotivated, giving love, agape, as does Nygren. Both elements are accorded rightful place, being combined in personality. In this Augustine carries out the spirit of New Testament love.

ii. Medieval Church: Thomas Aquinas

The great systematizer of thought in the medieval period, the "Angelic Doctor," owes much to Aristotelian influence, but in the realm of love his debt to Augustine is more apparent. Aquinas, like Augustine, affirms the basic elements of the Christian concept of love as expressed in the New Testament.

Reasoning from analogy to human love, Aquinas finds that in God there is love,⁹⁰ and God loves all existing things because he has created all.⁹¹ But God does not love all things equally. No, he loves more the better thing.⁹² Furthermore, God loves himself as well as others for, as he loves the good, he wills his own and other's good.⁹³ And

90. Cf. Aquinas, ST, Bk. I, Pt. 1, 286.

91. Ibid., 290.

92. Ibid., 291 f.

93. Aquinas, SCG, Bk. I, 191.

the nature of God's love is to be seen in its seeking good for and union with the loved object.⁹⁴

Relative to man's love, Aquinas finds four words referring in a way to the same thing: love, delection, charity, and friendship.⁹⁵ Of these "love" has the wider significance. In man love is a passion, meaning that it carries warmth.⁹⁶ Furthermore, to love is to wish someone good.⁹⁷ As such it can move in two directions: towards the good that is wished someone; and toward the object to whom one wishes the good.⁹⁸ The former movement is "love of concupiscence," and the latter, "love of friendship."⁹⁹ Also, the former is "relative love," and the latter, "love simply."¹⁰⁰ The conditions of man's love, Aquinas intimates, are three: the good is the proper cause of love; knowledge (intelligence) is necessary in love for ". . . love demands some apprehension of the good that is loved;" and likeness (similarity).¹⁰¹

Man's love to God is a friendship with God, and, as such, is the gift of God due to the infusion of the holy

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- 94. Aquinas, SCG, Bk. I, 191 f.
 - 95. Aquinas, ST, Bk. II, Pt. 2, 315.
 - 96. Ibid., 313 f.
 - 97. Ibid., 317.
 - 98. Loc. cit.
 - 99. Loc. cit.
 - 100. Ibid., 318. Also Flew, IPCT, 241.
 - 101. Aquinas, ST, Bk. II, Pt. 2, 320 f.

spirit. God is to be loved for himself and through him other things may be loved.¹⁰²

Love first is to God; secondarily, to neighbor. But man should love himself more than his neighbor, for God's sake.¹⁰³ The lover of others and God loves himself in willing the good he desires. He also loves himself more than another because of "likeness," ". . . he is one with himself substantially . . ."¹⁰⁴

With Augustine, Aquinas finds that man loves because God loves and gives love; that one, because of God's love, should love one's neighbor; that in loving one's neighbor one loves God, so also with self.

It is most significant for Christian thought that these two great churchmen agree, in the main, on the interpretation of love. This fact serves to provide Christianity with a more or less unified concept of love and accounts for the relative lack of controversy on the doctrine of Christian love.

iii. Early Modern Church: Martin Luther

According to Nygren, Luther occupies a significant place in the development of the Christian concept of love.

102. Cf. Flew, IPCT, 241. Also, McGiffert, HCT, Vol. 2, 285.

103. Cf. Flew, IPCT, 286.

104. Cf. Aquinas, ST, Bk. II, Pt. 2, 323 f.

He opposes the traditional Catholic view of love as determined by Augustine. Specifically, so Nygren maintains, he purifies Christian love of the eros elements and reaffirms agape.¹⁰⁵

Luther affirms the New Testament basis of love: God's love; man's love to God; and man's love to man. God is love. He affirms love as "that one, eternal, unutterable good and supremest treasure which is God himself."¹⁰⁶ And God's love is to be seen in the presentation of his son.

Love, according to Luther, is the essence of Divinity: "It is . . . God himself." And, "If anyone would paint and aptly portray God, then he must draw a picture of pure love . . . God is nothing but an abyss of eternal love."¹⁰⁷ As love, God seeks to impart from the fullness of his riches. Therefore he seeks out those "who are sinners, evil, foolish and weak, and demonstrates its creative power in them by making them righteous, good, wise and strong."¹⁰⁸

Luther's concept of God as love is the key to his total concept. The Christian when he is dominated by love for his neighbor is simply the channel for God's love. Man's love comes not from man but God himself. Divine love employs man as its instrument. As Nygren summarizes it:

-
- 105. Cf. Nygren, AE, Vol. II, Bk. 2, 521.
 - 106. Quoted by Nygren, *ibid.*, 501.
 - 107. Quoted by Nygren, *ibid.*, 521.
 - 108. Quoted by Nygren, *ibid.*, 501.

The Christian is set between God and his neighbour. In faith he receives God's love, in love he passes it on to his neighbour. Christian love is, so to speak, the extension of God's love. The Christian is not an independent centre of power alongside of God. The love which he can give is only that which he has received from God. Christian love is through and through a Divine work.¹⁰⁹

The real opposition between Luther and Augustine is to be found in the validity of self-love. Augustine finds this love implied and accepts it in his theory; eliminating the crude, selfish type of course. Indeed, Augustine finds self-love fundamental in his framework of love. It is the basis of human love and when refined leads to love of God. But Luther will have nothing to do with self-love. It is utterly perverse; to be totally annihilated. "Love to one's neighbour, he holds, has the task of completely dispossessing and annihilating self-love."¹¹⁰

Although Luther fathers the Protestant Reformation and has exerted great influence, his concept of Christian love has had little acceptance. But he together with Augustine and Aquinas represent the two different constructions that have been put around the teachings of love as found in the New Testament.

109. Nygren, AE, Vol. II, Bk. 2, 516.

110. Ibid., 495.

iv. Modern Church: Present Tendencies

Present tendencies relative to the issue of Christian love can be dealt with summarily. It can be said that the aspects of Christian love are affirmed today, as in all historical development, in full support of New Testament teaching.

Practical dealings with Christian love follow two general movements. The church, in general, affirms the centrality of love and preaches the "way of love" as alternative to present chaos and strife. But there is widespread disagreement as to the workings of and the means of establishing love with consequent confusion of meaning. However all agree on "love" and, probably, agreement is possible because of confusion.

The second general movement of practical import is embodied in the pacifist movement which interprets love in terms of non-violence and active goodwill and takes an "all-out" stand on relevant issues.

Within the theoretical realm a similar dichotomy of movement is discernable. The so-called "crisis theologians" with their "interim ethic," "transcendent God," and "impossible, irrelevant ideals" tend to neglect, negate or postpone the ethic of love.¹¹¹ This group has more in common with Luther.

¹¹¹. So Niehbur, ICE.

The second movement is made by those who consider love of immediate and practical relevancy.¹¹² This movement has more in common with Augustine. The major concern of this group centers around the nature of love as indicated in the terms agape and eros. This whole question was opened by Nygren's historical study of the Christian concept of love, Agape and Eros.¹¹³ This author finds three concepts of love -- Greek, Hebrew and Christian -- mingling in the historical development of the Christian idea of love.

Nygren's thesis (two kinds of love, eros and agape, and Christian love is agape) is suggestive; his labors ponderous; but his basis of differentiation of agape and eros, the New Testament use of agape to denote love, is the Achilles' heel of his labor over love. Though the New Testament omits the common Greek term for love, eros, and though it uses agapan instead of philein,¹¹⁴ this does not provide sufficient basis for the conclusion that Jesus and Canonical authors referred to a totally new and different kind of love, agape.¹¹⁵

The desire to avoid the sensual, crass and vulgar associations of love in the term, eros, is explanation

112. As Knudson in PCE, 118-134.

113. Nygren, AE.

114. Cf. above, p. 35.

115. Cf. above, p. 36.

sufficient for the use of agape and justification insufficient for Nygren's peregrinations among love writings, resulting in Procrustean separation of love that desires (so-called eros) from love that gives (so-called agape). Nygren's work has set both theologians and psychologists of the present day in pursuit of two kinds of love (desiring love vs. giving love) only to stumble over problems of reconciliation.¹¹⁶

4. STATEMENT OF THE DOCTRINE FOR PURPOSES OF PSYCHOLOGICAL STUDY

Extended consideration of the New Testament concept of love and its historical treatment reveal two foci: God and man. God is love and loves; and man is to love. This is the heart of the Christian doctrine of love.

As previously stated, the limitation of psychology as a science precludes the attempt to study God's love. That is the proper scope of theology and philosophy, which leaves for study man's love, the proper province of psychology. However this is not to contend that psychological study of man's love is of no significance to the concept of God's love. On the contrary, psychological study of man's love will reveal many facts which any view of God's love must explain.

¹¹⁶. As does Richardson, Art. (1943).

This investigation, then, concerns those elements of the Christian doctrine that relate to man's love. Statement of those elements could not be more precisely formulated than in the original statement found in the Gospels: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength; and thy neighbour as thyself." Man's love -- that is the problem. We turn next to modern psychologies to formulate from their studies a psychology of love which will give understanding of the processes through which man achieves the ability to love God and his neighbor.

CHAPTER III

THE PHYSICAL BASIS OF LOVE

Love defined as a sentiment concerns primarily mental organization. However the accepted principle of psychophysical correlation¹ establishes a physical basis for the sentiment of love.

This chapter considers as significant to the understanding of love three aspects of the body-mind problem: 1) organic structure; 2) physiological function; and 3) organic experience. Data and theory sufficient to establish the relevance of these three aspects are considered.

1. ORGANIC STRUCTURE

Organic maldevelopment, injury, and disease can render the development of love impossible or result in character organizations that exclude love.

Organic maldevelopment is most clearly revealed in intelligence differences. The constancy of intelligence quotients points to an inherited cerebral difference. Likewise the wide differences in mental abilities point to wide

1. As William D. Nietmann expresses it: "So long as there is an organism that mediates between stimulus and response, physiological psychology is possible, and psychophysical correlation obtains in some sense." Cf. unpublished dissertation, A Philosophical Principle for Interpreting Psychological Data and Theory, 1943, Boston University.

differences in mental structure. Below the normal range of intelligence occur in descending order the stages of moron, imbecile, and idiot. Individuals falling within these stages cannot achieve the normal ranges of character development. The idiot is little more than a living organism. As shall be shown in Chapter V,² the ability to conceive adequately what is beyond the human is necessary to the development of Christian love. This ability is not within possibility to the lower levels of subnormal mental capacities.

Numerous studies point to differences in brain structure as basis for differences in mental abilities. Knott reports a small but positive correlation between alpha frequency and intelligence level on the electroencephalogram.³ Anatomical studies reveal correlation between myelin sheath development and intelligence and motor co-ordination.⁴ Old age brings shrinkage of the brain correlated with senility and senile dementia. Also, loss of mental ability is to be seen in tertiary syphilis or paresis in which the resultant brain lesions cause atrophy of the gray matter.⁵ Knott reports the effect of encephalitis (a disease of the brain) upon the intelligence quotient of a child. Before the illness the I. Q. was 145; during the course of recovery I. Q.'s of 118,

2. Cf. below, p. 137.

3. Knott, Art. (1934), 949.

4. Cf. Woodworth, AM, 81, and Allport, PER, 148 f.

5. Cobb, Art. (1944), 559.

134, and 145 were obtained.⁶ Cobb reports that injury to both frontal areas of the brain results in "a limitation of the capacity to associate and synthesize (impaired selection, retention, and learning)."⁷

The established effects of organic disease and injury on character also indicates the importance of physical basis to love. Senility is often accompanied by deterioration of character controls that permit dominance by sexual feeling exhibited in flagrant sexual behavior. The onset of paresis begins the progressive deterioration of mental ability and character organization. Cobb summarizes the advanced symptoms of paresis as coarse, ill-mannered, irritable, forgetful; or euphoric, omnipotent, dishonest, spectacular.⁸

Brain injuries and tumors can result in marked personality changes.⁹ Muncie and Meyer report that cerebral arteriosclerosis results in headaches, insomnia, irritability, temper outbursts, psychoneurotic traits (obsessions, hypochondrias), sexual adventuring of a flagrant type, and alcoholism.¹⁰ Henry Head found that thalamic lesions correlate with disturbance in emotional experience.¹¹

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6. Knott, Art. (1934), 950.
 7. Cobb, Art. (1944), 569.
 8. Ibid., 559.
 9. Ibid., 571-559; Muncie and Meyer, PP, 433 f.
 10. Muncie and Meyer, PP, 434.
 11. Reported in Morgan, PP, 136 f.

Studies in sex reveal that sex structure influences psychic life. Castration, especially in youth and young manhood brings marked psychic as well as physical changes. Pre-pubertal castration prevents normal development of secondary sexual characteristics. Hormonal treatment of castration and eunachoidism results in marked mental changes.¹² The experimental transplantation of testes and ovaries in animal females and males reveal character differences directly related to physical structure.¹³

Endocrine dysfunctions due to organ insufficiency or maldevelopment also affect interrelated organ structures. For example it is definitely established that intellectual development is dependent upon normal secretion of the thyroid gland.¹⁴

The foregoing studies indicate the dependence of normal mental organization upon normal organic structure. However, closely related to and as significant as organic structure is organic function.

2. ORGANIC FUNCTION

Although organic structure and function are closely correlated, distinction in influence on character can be made.

12. Moore, Art. (1940), 421. Cf. Stone, Art. (1940), 1219, for report on reaction of a young medical student to injection of male hormones.

13. Cf. Steinach, SL, 73 ff., 84; Domm, Art. (1940), 276 f.; and Hoskins, END, 202 ff., and 224 ff.

14. Shock, Art. (1944), 603.

Normal structure is not always necessary to normal function as revealed in brain injuries and operations in which normal bilateral functions can be carried on unilaterally. Nor, on the other hand, does normal structure guarantee normal function.

The relevance of physiological processes to the development of love is clearly revealed in the role that abnormal function plays in character abnormalities. The influence of normal thyroid secretion upon intellectual development has been noted. Thyroid deficiency causes cretinism. In such cases both physical and mental development follow with the administration of thyroxin.¹⁵ Anoxia brings a more or less regular progression of psychological events, "the first of which is the loss of critical ability, including the capacity for self-criticism."¹⁶ Blood sugar levels affect behavior. Deficiency affects first the more complex mental functions as association and memory, as well as bringing alterations in mood, increased irritability, and vague feelings of apprehension.¹⁷ Increased alkalinity of blood chemistry increases muscle and nerve excitability.¹⁸

Endocrinological studies of gonadal hormones reveal the physiological effect on mental organization. Steinach by

15. Vaughan, GP, 199.

16. Shock, Art. (1944), 585.

17. Cf. *ibid.*, 589.

18. Cf. *ibid.*, 591.

transplantation of ovary to castrated male rat produced a "feminized male" which suckled young and permitted attempts at intercourse.¹⁹ Allen reports experiments in which use of estrogen on males revealed its inhibitory effect on normal masculine reactions.²⁰ Studies of homosexuals have revealed a disturbance of normal balance of hormones in the urine and disbalance of secondary sexual characteristics, suggesting a physiological basis for some cases of homosexuality.²¹ Eunachoidism, so named because of its similarity to eunachism, is ascribed to the subnormal presence of the male sex hormone.²² The climacteric of woman is closely associated with the cessation of ovarian function.

The effect of drugs upon motor and mental efficiency also shows the dependence of mental organization upon the physiological state of the organism. Alcohol reduces efficiency and, as commonly known, lowers the controls of character. Benzadrine sulphate and caffeine, in proper amounts, increase efficiency, heighten confidence and general mood. Barbiturates, aspirin, bromides are depressants. Marihuana distorts perception of time and space and confuses orientation and memory. Morphine and other opium derivatives in

19. Steinach, SL, 64.

20. Allen, Hisaw, and Gardner, Art. (1940), 507.

21. Pratt, Art. (1940), 1277.

22. Moore, Art. (1940), 421.

The first of these is the fact that the
 second half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The second is the fact that the
 third half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The third is the fact that the
 fourth half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The fourth is the fact that the
 fifth half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The fifth is the fact that the
 sixth half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The sixth is the fact that the
 seventh half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The seventh is the fact that the
 eighth half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The eighth is the fact that the
 ninth half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing. The ninth is the fact that the
 tenth half of the century has been a period of
 increasing industrialization. This has led to a
 concentration of population in the cities and
 a corresponding increase in the demand for
 housing.

1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10

non-addicts, result in depression and lowered motor and mental efficiency.²³

Concluding evidence establishing the close relationship of physiological and mental processes comes from Benedek and Rubenstein's correlation between ovarian activity and psychodynamic processes.²⁴ They found that following menstruation there is a gradual increase for ten days to two weeks of the estrogenic or follicular hormones and paralleling this, psychologically, an outward emotional orientation, marked by interest in the opposite sex. Thus estrogenic hormones stimulate sexual interests and activities.

The relationship of organic structure and function to mental organization warrants the postulation of a physical principle: within wide limits proper organic structure and function and associated experience are necessary to the organization of character around the sentiment of love.

The necessity of organic structure to love is most clearly revealed by the extremes, e. g., the idiot is incapable of love; the advanced parietic is incapable of normal love relationships; and likewise with organic function and love, e. g., the cretin is incapable of love, the dope addict is lost to love relationships. Influential experience associated with organic areas is considered in the next section.

23. Spragg, Art. (1941). The material in this paragraph follows Spragg's summary closely.

24. Benedek and Rubenstein, Art. (1939).

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Organic development, dysfunction, illness and health are the traditional concerns of medicine. However, as revealed above, Christianity has a stake in physical health to the extent of organic influence upon love. The church as the institution promoting Christian love must encourage and co-operate with health agencies and professions. Public sanitation through relation to bodily health is related to love. Especially important is the field of preventive medicine. Organic maldevelopment and dysfunction needs to be discovered early in life for then correction is more effective. Summarily, it may be stated that organized Christianity contributes to the realization of Christian love in individuals by promoting physical health measures.

3. ORGANIC EXPERIENCE

Normal organ structure and function are necessary to the development of love. However physical influence goes beyond these. The aspect most significant is the influential role the physical basis plays in infantile experience. In infancy bodily organs are the center of experience, and character trends are established in relation to them.

Psychoanalytic psychology has explored the period of infancy, establishing its significance and incorporating the findings in theoretical formulas. This section summarizes the findings and at the same time critically considers psychoanalytic theories.

i. Psychosexuality

The psychoanalytic concept of psychosexual development is clearly related to physiological development.²⁵

Freud's studies led him to sex as the all important factor in personality development. Two aspects of sex were discernible and incorporated in the term psychosexuality, psyche (mental) and soma (organic). Separation of the two aspects is possible only in theory.²⁶

Psychosexuality includes more than commonly comprised in the term "sex." The term "sexuality" goes "lower and also higher than the popular sense of the word."²⁷ It includes, in addition to sexual love with sexual union as its aim,

. . . self love, . . . love for parents and children, friendship, and love for humanity in general, and also devotion to concrete objects and to abstract ideas.²⁸

Thus, following Freud, Hendricks defines psychosexuality as comprised of

25. Freud saw the correlation of psyche and soma when he wrote "We must recollect that all our provisional ideas in psychology will some day be placed on an organic substratum." Cf. Freud, CP, Vol. IV, 36.

26. Cf. Peck, MP, 37, "Briefly, Freud found that the sexual function in very early years was fused and merged with many body functions, such as those of the mouth, rectum and others . . ."

27. Quoted in Healy, Bronner and Bowers, SMP, 4.

28. Quoted in loc. cit.

all aspects of love and pleasure-seeking, and their mutual interrelationships; it emphasizes unconscious wishes for sensual gratification and their conscious de-erotized derivatives, normal and abnormal, as well as wishes which culminate in complete and mature heterosexual union.²⁹

Allport finds such a definition as typically Freudian and so inclusive as to be meaningless; that in practice, the Freudians translate this broad concept into a doctrine of sexuality in its narrower sense.³⁰ If Allport meant that they reduce psychosexuality to its physiological aspect, his criticism merits agreement. For the Freudians do set up a formula including psyche and soma, but reduce it to soma with its effects on psyche.

The psychoanalysts, studying infancy through the neurotically ill, discovered in that period the dominance of soma and concluded that it extended throughout life, an obvious overgeneralization.

Soma does play its determinative part in the early years, though psyche is not absent or inactive. In the later years beyond childhood the psyche exerts its influence and comes into its consequent dominant role.³¹ This interpretation holds that the psychoanalytic emphasis is valid

29. Hendricks, FTP, 299.

30. Cf. Allport, PER, 187.

31. This view accounts for the fact that neurotic breakdowns come most usually in later years when the psyche has asserted itself and can oppose soma and its influence.

as it pertains to infancy and early childhood. But to extend the over-all dominance of soma, as they have, is one-sided and misleading. As Jastrow writes:

The cardinal error of Freud's conjectural genetic psychology is the assumption that the primal form in psychic development is in essence the final form . . .³²

ii. Infantile Psychosexuality

No discovery of psychoanalysis has been more controverted than that of the sexual life of infant and child. To regard sex, defined narrowly or broadly, as the whole story of infantile development is certainly questionable, but that the infant and child have significant sexual experiences is definitely established.

The fact of infantile sexuality was first noted by Freud and formulated in detail in his paper "Drei Abhandlungen zur Sexualtheorie" (1905).³³ And his theory has been accepted and continued with few extensions by his followers. True, his position was arrived at through study of adult neurotics,³⁴ but careful observation of normal children has added

32. Jastrow, HFB, 197.

33. In translation, Three Contributions to Sexual Theory. Cf. Freud, BW, 553 ff.

34. Cf. Freud, BW, 598, "The assumption of the pre-genital organizations of the sexual life rests on the analysis of the neuroses and can scarcely be appreciated without a knowledge of these." Cf. also, 941.

its data in support of material gained through psychoanalysis.³⁵

The psychic energetic counterpart of psychosexuality is termed "libido."³⁶ This is a quantitative concept of psychic energy, the investment of which constantly varies. It is present in childhood (though its manifestations there differ from those in the adult). It does not belong exclusively nor primarily to the sexual organs but may become associated with any body area. However, in the normal individual, localization in the genitals occurs by the end of the fifth year.³⁷

The psychic experience of libido is pleasure. The erogenous zones when stimulated result in pleasure and gratification. And pleasure with its opposite, pain, is the basis for the psychic organizations that take root in infancy, such as love for and dependence on the mother. Psychoanalysis early recognized the significance of the "pleasure principle," asserting its primacy. But later developments

35. Cf. Hendricks, FTP, 52 ff., for a summary of the material concerned. Cf. also Freud, CP, Vol. III, 149 ff., and Bell, Art. (1902). Sullivan, Art. (1926), refers to a case of a ten months old boy manipulating the penis. The most thorough objection to the psychoanalytic position is that of Jastrow in HFB. However he accepts the fact of psychosexuality. Cf. 226. He objects to the "amazing derivations" illogically derived from the fact.

36. "That force by which the sexual instinct is represented in the mind, we call libido." Freud quoted by Healy, Bronner and Bowers, SMP, 2.

37. Cf. Healy, Bronner and Bowers, SMP, 3 ff.

led Freud and his followers to conclude that the "reality principle" eventually takes precedence over the "pleasure principle."³⁸ Freud and psychoanalysts see the relation of the "pleasure principle" to the soma aspects of life and the "reality principle" to the psyche aspect. They see that the soma aspects are more determinative in infancy and childhood, especially so in the sexual aspect of life, so the "pleasure principle" is therein dominant.³⁹

(1). The Oral Stage

The first natural erogenous area consists of the lips. This is the first center of pleasure and appears to be essential to the maintenance of life for it assures the intake of necessary food. The pleasure and gratification of lip stimulation is the first source of stimulus to psychic orientation. The mother becomes associated with the pleasure and gratification of the oral receptors and soon stands in her own right as necessary to the needs and satisfactions of the infant; so also, in the case of the father but relatively less because of the less intimate role that cultural pattern assigns to him. In this situation can be seen the mutual

38. Cf. Freud, CP, Vol. IV, 13 ff.

39. Ibid., 17.

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operation of psychic and somatic factors that militates against separation of the two, even theoretically.⁴⁰

Abraham enlarged Freud's concept of the oral stage to include two subdivisions: first, the sucking; and second, the biting which naturally occurs when the child develops teeth and finds pleasure in chewing.⁴¹

It is of significance to character development that oral needs be met. Vicissitudes follow both deprivation and overindulgence. The overindulged can become the overly optimistic adult who "expects the mother's breast to flow for him eternally . . ."⁴² He is the individual to whom the world owes a living. He knows how to get but not how to give. This is antithetical to the development of love. On the other hand, undue deprivation in the sucking period can lead to the grasping, demanding, aggressive, talkative or frustrated type of individual.⁴³ He feels unwanted, lacks a sense of security. Such an individual is always seeking for something (love) that cannot be found for he is often fixated on the deprived infantile level.

40. That the psyche is active in the infant as well as the soma is indicated by the fact that the infant establishes a dependency relationship to the mother and not to the nursing bottle.

41. Abraham, SPP, 19 and 396. Also Allen, MDMP, 121.

42. Abraham, SPP, 399.

43. Ibid., 400 f.

The foregoing characteristics do not exhaust the possible influences for all sorts and ranges of combinations are possible both within the oral stage and its combination with the anal and genital stages. It is obvious that deprivation or overindulgence can result in character formations that render an individual unsuitable for any established relationship, hence unable (or able only with greatest difficulty) to love.

The analysts make extreme claims and far reaching interpretations of oral influence on character. Their evidence (though not always cogently presented) and practical results establish the validity of their general position. However in view of the evidence that is still lacking, it seems that their work substantiates a much more modest position than what they assume. Such a position is well taken by Murray who finds sufficient basis for three oral complexes only; namely, "the oral succorance complex" (dependence), "the oral aggression complex," and "the oral rejection complex."⁴⁴

It is not necessary to posit an inherent oral drive to account for the influence of oral activities on character. One needs only to remember that the overindulgence or deprivation can usually be traced to the character of the mother

44. Murray, EP, 370 ff. This author thinks of "complex" in terms of "need integrates" and as such basic in character formation. For a critical review of theory on oral character formation, cf. Glover, Art. (1925).

who cares for oral needs, and to realize that environment greatly influences this stage of development. The nature of this influence is more than apt to remain beyond infancy. Hence, resulting character traits begun in the period of oral dominance are continually trained into the growing child.

(2). The Anal Stage

The oral period does not expire with the advent of the anal period. There is overlapping. The anal period begins around the age of six months, and lasts until approximately the third year.

As in the oral stage the pleasure of the infant is still autoerotic, but it is now centered around the anal region. In this period the child's ego becomes better established in the realization that a world exists which makes necessary demands upon him. However the pleasure principle is still dominant over the reality principle.

According to Jones there are two phases to what Freud originally formulated as a single stage; namely, pleasure in the act of defecation (twofold, expulsion and retention) and pleasure in the product.⁴⁵ The retention of feces

45. Cf. Healy, Bronner and Bowers, SMP, 320. Abraham concurs in this division. Cf. SPP, 373. Cf. also Murray, EP, 380.

and urine can induce pleasurable sensations as can also the act of expulsion. And the feces and urine, warm and fragrant (to the child), add to the pleasure of achievement.⁴⁶

The production of feces and urine represent a power to the infant. He can present them as a gift of love or as a present, for they are his creation. At the same time he can withhold them and thus refuse demands made upon him, or he can use them to soil and trouble and thus revenge himself. Thus the sadistic element is often associated with the anal functions. The period is sometimes referred to as "anal-sadistic."

The child learns early that the parents place great weight on stool training. So he acclimates himself out of love for or fear of the parent. But the demand for cleanliness is a frustrating experience to the child. Too much emphasis on stool training can contribute to developing characters abnormally concerned with cleanliness or punctiliousness, which characteristics can rule individuals and their relations with others.⁴⁷ Too early demand on the part of parents for sphincter control can produce submissive, resigned children who may harbor tremendous unconscious desires for revenge.⁴⁸ Too much emphasis on the anal functions

46. Abraham, SPP, 372 f.

47. Cf. *ibid.*, 376, for an example.

48. *Ibid.*, 374.

can lead to retardation or to later regressions to the anal stage of libido development.

The influence of the anal stage on character was discovered earlier than that of the oral stage, and has, consequently, been more fully explored. Freud found love of orderliness, parsimony (miserliness) and obstinacy as anal-erotic character traits in the neurotics. From this beginning many character types have been traced to the influence of the anal-erotic stage: stinginess, miserliness, stubbornness, perseverance, independence, and tendencies toward collecting -- of stamps, coins, and what not.

Despite some overenthusiastic developments, the general position of psychoanalysis on anal-erotic influence on character is tenable and demands consideration.⁴⁹ Significance for the development of love lies in the possibility of abnormal development through distorted emphasis or influence on the part of the child's intimate environment. Character can be fixated on the anal level, and the formation of character can be dominated by preoccupation with anal interests. That such domination is detrimental to love is seen in the characteristics that can result from fixation

49. As Murray in EP, 379, "The psychoanalysts have clearly demonstrated that the association in infancy of certain general attitudes with defecatory activities may be of considerable importance in the later development of the personality."

due to retardation or regression: Characteristics, such as preoccupation with excretory activity (overemphasis, worry, and the like), lewd thoughts and language, throwing things about, firing guns, disrupting, dismembering, mutilating, untidiness, disorganization, disrespectfulness, wastefulness, withdrawing, reticence, secretiveness, distantness, miserliness, greediness, hoarding, fearfulness of dispossession, resistance, obstinacy, negativism, rejection, obsessive tidiness, being easily upset.⁵⁰

It follows that it is important for the development of love that the child be properly trained in anal and urethral functions and in his attitude toward them. Common sense dominated by love, practicing patience, guided by understanding, and issuing in self-sacrifice, is the best guide.⁵¹

The final frustration in the anal period (c. fourth year) comes when the world through the media of parents and siblings sufficiently impresses upon the child that he is not the center of interest. He realizes that the loved parent loves the other parent, perhaps even in preference to him. This is a hard blow for the child. The conditions of this struggle are contained in the so-called "Oedipus situation" dominated by the "castration complex." These factors

50. Murray, EP, 381 f.

51. Lorand, PT, 27.

are prominent in the next stage, the "phallic" or early genital. They are considered in the next section.

(3). The Genital Stage

In the genital period of psychosexual development the genital zone becomes the primary erotic area. This period has two substages, the phallic or early genital and the late genital.⁵²

The phallic stage is entered usually by the fourth year of the child's life. However, the entry of this stage does not necessarily mean the complete cessation of the oral and anal.⁵³ Erotic interest is primarily narcissistic with interest centered in the child's own genitalia.

This period is marked by the spontaneous awakening of sexual curiosity associated with sexual excitation.⁵⁴ Masturbation is dominant in this period. Sexual curiosity gives rise to sexual theories in which the facts of sexual life are characteristically distorted by the child mind.⁵⁵ The determining sexual concept of the child arises from observed or suspected male and female differences. Its

52. Cf. Healy, Bronner and Bowers, SMP, 86; also Brown, PAB, 193.

53. Brown, PAB, 194.

54. Cf. Healy, Bronner and Bowers, SMP, 99.

55. Cf. *ibid.*, 94 ff. for a summary of the child's sexual theories.

setting is known as the "Oedipus-situation," the key to which is the so-called "castration complex."⁵⁶

The centering of erotic interest in the genitalia and the consequent expanding love interest brings the child to desire, for the first time, a sexual object outside and other than itself.⁵⁷ Because of the nature of family life this choice naturally falls on parents. The mother, because of her role, is the first love object of both male and female child. The male child, however, soon discovers his father as competitor and fearful rival. At this point he interprets the absence of penis in the female as due to castration and fears similar consequences from his love rival, such fear being made real by threats made against masturbation.⁵⁸ This fear forces the boy to repress his sexual love for the mother and to include his father. This repression of infantile sexuality includes repression of the oral and anal interests as all are associated, no differentiation being made as yet. The boy, then takes within his

56. These concepts are evaluated below, p. 75 ff.

57. Brown, PAB, 194.

58. In psychoanalytic psychology castration means more than fear of actual castration. The term covers all sorts of painful retaliations on the part of parents because of the infant's sexual and aggressive desires. Freud called it the castration complex for the reason that in its severe pathological manifestations it is always actual castration that is feared. Cf. Brown, PAB, 197. Sullivan, Art. (1926), 9 f. points out that the castration complex is the result of the impression of threats made as disciplinary measures, in other words, a product of the environment.

mental life ("introjects") the attitudes of the father. This is the origin of the superego.

The results of the Oedipus situation are similar for the female but accomplished through a different sequence.⁵⁹ Her results are repression of infantile sexuality, identification with the mother, and acceptance of the feminine role.⁶⁰

The repressions that bring to an end the phallic period culminate in the "latency period" which extends from approximately the fifth year to puberty. This is a period in which the issues of the love life lie dormant with love energy sublimated to the other interests of life.

At the dawn of puberty there is a gradual revival of all the infantile sex stages.⁶¹ The phallic stage again dominates but soon phallic interest turns to objective genital interest. Characteristic of this change is the change from self-love to object love. However, the castration threat still remains. Consequently the first love objects

59. Less is known relative to the development of the girl in this stage. Theory is highly speculative at this point.

60. The foregoing description of the Oedipus situation and operation of the castration complex follow the typical portrayals that are found in psychoanalytic literature. Freud's basic work is presented in CP, Vol. II, 244 ff. and 269 ff. For summaries of the phallic period cf. English and Pearson, CNCA, 35 ff., Brown, PAB, 193 ff.; Hendricks, FTP, 39 ff.; and Lorand, PT, 76 ff. On the Oedipus situation and castration complex cf. Healy, Bronner and Bowers, SMP, 128 ff.

61. Cf. Brown, PAB, 202.

of puberty are apt to be of a homosexual nature. But the renewed sex interest leads to the investment of love in the normal heterosexual object.

Whether one accepts the sexual interpretation of the Oedipus situation, as the Freudians, or looks upon it, in general, as the romance of family relationships, it is beyond doubt of great significance to the development of love. It is fact that one's relationships with mother and father to great extent determine one's relationships to other men and women.⁶² For relationship with parents comes first and during the most impressionable years.⁶³

In general there are two types of relationships to parents that are inimical to love relationships: fixation on parent and rejection by parent. The former prevents development to the point of loving culturally approved objects, therefore development of love to the greater relationship with God is hindered. The latter sets a pattern of refusal of love object that can extend to all persons (even God) similar to the rejected parent.⁶⁹ The child needs love

62. Cf. Sears, SOSPC, 136, "From the analysis of data relating to object choice, it is apparent that in this matter perhaps more than in any other the nature of the chosen object and the reactions to other similar or dissimilar objects are dependent on the early home environment of the child."

63. Cf. below, p. 192 f.

64. Dr. Carrol Wise told of speaking to a boy's group to whom he spoke of God as like our fathers. To which a young redhead replied, "If God is like my father, to hell with him!"

but not overlove that conduces to fixation; needs a wise love that is willing to trust the child to do for itself; needs a love that is devoted to the life interests of the child and not to the self-satisfactions of the love relationship.

iii. Evaluation

This investigation reveals basis for agreement with psychoanalytic psychology on the place and importance of infancy and childhood in character formation. And, though many psychologists find it impossible to accept psychoanalysis as a whole, there is little dispute about what should be considered the important activities of infancy.⁶⁵

The Freudians applied the properties of adult genital sexuality to infantile activities and interpreted them as broadly sexual. Freud based his interpretation on several clinical observations: the fact that sexual strivings are directed not exclusively toward heterosexual objects, but also toward homosexual objects, or the self, or animals; and the fact that sexual aim is aroused not always by a partner of the opposite sex, but also by sadistic, masochistic, voyeuristic, and exhibitionistic practices.⁶⁶

65. Murray, EP, 286 f.

66. Cf. Horney, NWP, 48 f.

In light of these observations Freud concluded that the sexual instinct is not a unit but a composite. The sexual instinct is thus characterized by sexual energy (libido) which may be localized with equal intensity at the mouth, anus, eyes or other erogenic zones as well as at the genitals. And since the 'extra-genital' expressions of sexual energy prevail in early childhood they are labelled 'pre-genital.'

Horney has pointed out that the basis for interpreting pre-genital activities as sexual is in the Freudian concept that correlates sexuality with all bodily sensations of a pleasurable nature.⁶⁷ Evidence in support of this concept is slim. Freud pointed to the similarity of expression between childish satiety in oral or anal activities and adult genital satiety. But analogy is not evidence and this is an unwarranted inference.

Further evidence is on better ground but hardly cogent. Freud points to the fact that non-sexual body cravings may alternate with sexual desire, but such substitution does not prove that one is related to the other; and to the fact that adult sexual regressions often settle on the oral or anal level, but this proves only the extreme lability of the sexual drive.

On the whole the Freudian view of oral and anal pleasure as sexuality is unproved. It can hardly be denied that

67. Cf. Horney, NWP, 50 f.

pleasure zones exist. But are these pleasure zones qualitatively different from the genital zone?

The nature of infancy and childhood makes any interpretation an inference. But in view of the fact that oral and anal activities come into prominence before the genital, it seems more consistent to regard the pleasurable activities of infantile organ areas as undifferentiated, with later developments influenced by experience and self-activity introducing differences. Thus oral and anal activities and interests can or cannot acquire sexual significance for the individual. This is in accord with the facts.

The concept of the erotic nature of infantile activities boils down to little more than the fact that several sources of pleasurable stimulation are somehow related to one another.⁶⁸ Evidence supports the view that infantile activities are pleasurable and of great significance to character formation.⁶⁹

Various studies reveal that activities and interests of a sexual nature do exist in childhood. The most extensive study is that of Isaacs who noted among other factors the genital activities of 31 English children in her nursery school. Her observations agree with the Freudian position

68. Sears, SOSPC, 21.

69. Objective (scientific) studies which substantiate the Freudian emphasis on oral, anal, and genital activities are reviewed by Sears, SOSPC, 1-22.

that genital activities are very common among children of pre-school age.⁷⁰ Hattendorf's study (in which Minneapolis mothers were queried on the sex questions of their children) revealed that 1800 children of the co-operating mothers had asked questions revealing sexual interests. Between the ages of two and five years the ranking question concerned the origin of babies, closely followed by the question of physical sex differences.⁷¹

But the sex activities and interests of children do not establish oral and anal activities and interests as basically sexual in nature. They can be described in sexual terms of the very broad sense, but not in the Freudian terms, insofar as they are actually on the more narrow basis of sex (genitality).⁷²

The foregoing criticism seems to ignore the protestations of the Freudian school. They quite easily claim that they have been criticized under the influence of a concept of sexual that is quite narrow and limiting, hence beside the point. They might prefer to label their sexual instinct the 'love' or 'life' instinct, as they do! They think not of sexual in the genital sense as is the common habit.

70. Cf. Isaacs, SDYC.

71. Cf. Hattendorf, Art. (1932). Cf. also, above, footnote, p. 63, for references on the subject of infantile sex life.

72. Cf. above, p. 60 f.

Thus, perhaps, Freud is the victim of terminological difficulties.

If we substitute the term 'love' for sex and interpret the essence of love, especially in its origins, as pleasure that conduces to the establishment of personal relationships, then we find little to criticize in the Freudian interpretation of infantile sexuality. But, though the Freudians insist on a broad and inclusive interpretation of sexuality, it is one so broad as to have little application. Hence in practice they reduce the concept to sexuality in the narrow sense.⁷³

Objective studies do not support the Freudian formulation of the universal Oedipus situation and castration complex. The Oedipus situation is summarized in these general statements. Sexual attachment for the parent of the opposite sex develops originally as a result of the mother's stimulation of the child and giving gratifications (feeding, fondling). This eventuates in an actual genital love response. Further development occurs by reason of the mother's inevitable discriminative reaction (opposite sex attraction) to the boy, and father to the girl, both correlating with antagonisms for the parent of the same sex.

73. Cf. Allport, PER, 187.

Preference for the parent of the opposite sex is the indispensable correlate of the Oedipus situation. On the question of preference for parents, Terman (his subjects rated their parental attachments and conflicts on a five point scale) found little or no difference between the sexes in amount of attachment to each parent, but in both cases it was greater with the mother. Conflict between boys and their mothers was somewhat less than between boys and their fathers.⁷⁴ Stogdill's review of this subject revealed no reliable difference between boys and girls as to preference for either parent.⁷⁵ And Stagner and Drought's study of this same question relative to college men and women gave similar results.⁷⁶ Hence the details of the Oedipus situation are not supported by objective studies.

On the question of the castration complex Hattendorf's study revealed that only three of the 137 questions asked by children of two to five years of age indicated the thought that the girl's lack of a penis was the result of injury. And there was no evidence that the girls envied the boys their possession or wanted to be boys.⁷⁷

74. Cf. Terman, PFMH. These results of Terman's study on this point are summarized in Sears, SOSPC, 42.

75. Stogdill, Art. (1937).

76. Stagner and Drought, Art. (1935).

77. Hattendorf, Art. (1932).

The foregoing consideration does not deny that the psychoanalysts have found conditions described by the Oedipus formulation. But it does suggest that these have been individual findings only, and denies the universality of the Oedipus situation. Perhaps the Oedipus situation dominated by the castration complex is one of the conditions of neurosis, hence the Freudians have come across it quite frequently.

In general the Freudian interpretation of its discovered facts places much too great a responsibility for character formation on the somatic aspects (biological) of personality. It neglects the influence of the self and its activities,⁷⁸ and the influence of culture.⁷⁹ By reason of the nature of culture and its influence on personality the universal pattern of development assumed by Freud would depend upon the existence of a universally common cultural pattern. But there are no universal patterns, even of family life.⁸⁰

Thus, discarding the Oedipus complex, what remains is, as Horney summarizes it, "the highly constructive finding that early relationships in their totality mold the character to an extent that can scarcely be overestimated."⁸¹

78. Cf. below, p. 137 ff.

79. Cf. below, p. 161 ff.

80. Cf. below, p. 188. Cf. Sears, SOSPC, 136.

81. Horney, NWP, 87.

4. SEXUALITY AND LOVE

In view of the foregoing criticisms of the Freudian position it is pertinent to consider the relationship of sexuality and love.

The general relation of body and mind is an accepted fact. Mind influences body much more than is commonly believed. The war neuroses are drastic instances of such influence; as are the so-called 'neurotic ills' so prevalent in the hospitals and in doctor's offices. Much work of recent origin demonstrates the influential relationship of mind to body, as Dunbar's⁸² and Cannon's.⁸³ Franz Alexander's work on the mental factors in gastrointestinal disorders reveal a psychic component as a prime etiological factor.⁸⁴ The work of Saul, Alexander, and others on the psychic factors in bronchial disorders result in similar conclusions.⁸⁵ Saul and Bernstein also report psychic causation for certain cases of skin disease.⁸⁶ Another evidence of mind's influence over body is to be seen in 'false pregnancy' in which condition most of the physical conditions of actual pregnancy are experienced.

82. H. F. Dunbar, Emotions and Bodily Changes (2nd ed.). New York: Columbia University Press, 1938.

83. W. B. Cannon, Bodily Changes in Pain, Hunger, Fear and Rage (2nd ed.). New York: D. Appleton and Co., 1929.

84. Cf. Alexander, MVP, 200.

85. Saul, Art. (1941).

86. Saul and Bernstein, Art. (1941).

Body can also influence mind. This fact of relationship has been accepted longer than its opposite. Among the substantiating facts can be listed the toxic psychoses due to the action of drugs upon the body, alcoholic hallucinosis and delirium tremens. The action of opium, morphine, codeine, heroin and marihuana are well known. Brain injuries can radically alter the nature of life. Syphilitic infection that leads to paresis results in mental deterioration corresponding to the progressive deterioration of the spinal column and brain. Body influences over mind are also apparent in differing mental abilities that extend from idiocy to genius. Endocrinological studies have revealed some of the more precise relationships of body and mind. Growth is a function controlled by the anterior pituitary. Basal metabolism is under control of the thyroid. Secondary sex characteristics, physical and psychical, are due primarily to the action of gonadal hormones.

The influential relationships of body and mind are thus easily demonstrated in terms of broad influences. But this investigation concerns the specific relationship of sexuality and love, a problem posed by the position and claims of psychoanalysis.

It is common knowledge that psychoanalysis claims a direct relationship between sexuality and the content of mental life. Specifically, it identifies love and sexuality.

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket I had been sitting under. I looked up at the sky, which was a pale, hazy blue. The air was still, and the only sound I could hear was the distant hum of traffic. I took a deep breath, feeling the cold air fill my lungs. I was alone in the world, and it felt like I had been thrown into a new one. I walked slowly, my feet sinking into the soft ground. The sun was low in the sky, casting a long, golden glow over the landscape. I felt a sense of peace, a sense of calm that I had never experienced before. I was in a new place, a new world, and I was free. I looked back over my shoulder, seeing the car where I had left it. I knew I would never see it again, and I felt a pang of sadness. But I also knew that I was starting a new journey, a journey that would lead me to a better place. I took another deep breath, feeling the cold air fill my lungs. I was ready for whatever came next.

The primal life instinct is the sexual instinct and from it are derived all the constructive energies of life. Through sublimation of sexual energy into many channels life develops in its many complex forms. Yet in this view all is sexual.⁸⁷

As pointed out, evidence does not support the pan-sexual theory. However, the evidence, it is here maintained, proves sexuality to be a basic factor to the formation of the love attitude, though not in the sense nor to the extent claimed by the psychoanalytic school. The following paragraphs are a consideration of the evidence in terms of physiology, psychology, and sociology.

The review of endocrinological studies⁸⁸ resulted in the conclusion that gonadal hormones were influential both physically and mentally. This conclusion resulted from investigations of castrates, experimental grafts of ovaries and testes, and homosexuals. However on the basis of these investigations no direct and indispensable relation of love and sexuality can be assumed. The most that can be claimed is that sexuality can affect mental organization.

Psychological evidence comes largely from the psychoanalytic school. Though it appears that they overgeneralize

87. Of course, the opposing instinct is that of death, but life develops from the sexual instinct which meets opposition in the activities of the death instinct.

88. Cf. above, p. 56 ff.

from their factual data,⁸⁹ their evidence demands consideration.

Pertinent to the relationship of sexuality and love is the fact of infantile sex life, discovered by Freud and corroborated by later studies.⁹⁰ However the inclusiveness of Freudian interpretation of infantile sexuality raises questions. Specifically, are oral and anal activities sexual in nature?

From objective studies it was concluded that psychoanalytic claim for the over-all dominance of sexuality was not verifiable.⁹¹ Existence of childish sex activity and interest is substantiated by objective studies,⁹² but this does not establish the sexual nature of oral and anal activities. The basis for interpreting these as sexual lies in the Freudian correlation of pleasurable and sexual.⁹³ But the evidence supporting this correlation is slim. Freud also reasoned that childish satiety is analagous to adult genital satiety. But analogy alone is not evidence.⁹⁴ Nor do objective studies support the formulations contained in the Oedipus situation and castration complex.⁹⁵ Hence

89. As in castration and Oedipus complex.

90. Cf. Sears, SOSPC, for a survey of objective (scientific) studies on this point; also above, p. 62 ff.

91. Cf. above, p. 79 f.

92. Cf. above, p. 62, 77 f.

93. Cf. above, p. 76.

94. Cf. above, p. 76.

95. Cf. above, p. 79 ff.

sexuality is not fundamental to the formation of love in the sense nor to the extent claimed by the Freudians. What they have discovered is the over-all importance of infancy and childhood. The point to note here is the close relationship of genital interests and activities to those of the oral and anal areas.

Sociological evidence centers in the cultural patterns that, in general, determine the environmental influences surrounding the infant and child. The very nature of life, the processes of birth, and child care giving to the mother the major role, determines to large extent the cultural pattern that has grown around family life and organization. Nature has placed the origin of life in keeping of the female. This conduces to a primary social structure centered around the mother. This, in most cases and certainly in Western cultures, is to be seen in the family organization.

The life of the individual is intimately related to the life of the mother, especially in the foetal stages. At birth this relationship to mother or mother substitute continues. The newborn infant brings to life definite needs which are necessary to the maintenance of life. To insure their satisfaction nature has given these needs a physical or organic basis (oral, anal and urethral) endowed with the capacities of pleasure and pain when satisfied or deprived. Our cultural pattern supplies the mother as the most intimate

environment. And as mother serves, primarily, to satisfy needs she becomes associated with the pleasurable aspects of infant experience. Thus the infant soon forms a relationship with mother or mother substitute.⁹⁶ This is the child's first love relationship.

It is to be noted in the foregoing description that the needs of the infant centered in oral, anal, and genital areas come into contact with the environment in the person of the mother. It is this relationship that makes sexuality fundamental to love, even in the narrow sense, for the genital area is one whose needs are taken care of by the mother. It is a primary factor in the formation of the first relationship that can be called love. Thus sexuality in the narrow sense is essential to love not because of any inherent unfolding sexual instinct that reaches out for a sexual object (as the Freudians claim) but because of the association that is formed on the basis of need and need satisfaction. This interpretation points out that dominance of love in its more narrow sexual aspect occurs through accentuation or stimulation by the mother or father, or both.⁹⁷ And on the other hand, absence of accentuation or

96. It is to be noted that mother can refuse the child, thwart it, and thus become associated with frustration and hate.

97. Horney, NWP, 82.

The first part of the paper is devoted to a discussion of the various methods which have been proposed for the determination of the rate of reaction between a gas and a solid. The methods are classified into three groups: (1) methods based on the measurement of the rate of change of the weight of the solid, (2) methods based on the measurement of the rate of change of the volume of the gas, and (3) methods based on the measurement of the rate of change of the concentration of the gas. The first group of methods is the most common, and the second group is the most accurate. The third group of methods is the most convenient, but it is not very accurate.

The second part of the paper is devoted to a discussion of the various factors which influence the rate of reaction between a gas and a solid. These factors are: (1) the nature of the solid, (2) the nature of the gas, (3) the temperature, (4) the pressure, (5) the surface area of the solid, and (6) the time. The nature of the solid and the nature of the gas are the most important factors. The temperature, the pressure, the surface area of the solid, and the time are also important factors. The rate of reaction increases with increasing temperature, increasing pressure, increasing surface area of the solid, and increasing time.

The third part of the paper is devoted to a discussion of the various applications of the rate of reaction between a gas and a solid. These applications are: (1) the determination of the rate of reaction between a gas and a solid, (2) the determination of the rate of reaction between a gas and a liquid, (3) the determination of the rate of reaction between a gas and a solid and a liquid, and (4) the determination of the rate of reaction between a gas and a solid and a liquid and a gas. The rate of reaction between a gas and a solid is the most common application. The rate of reaction between a gas and a liquid is also common. The rate of reaction between a gas and a solid and a liquid is also common. The rate of reaction between a gas and a solid and a liquid and a gas is also common.

stimulation accounts for the absence of sexual love in many, if not most, children.

It is thus concluded that the nature of infantile needs (endowed with areas of pleasure) and their means of satisfaction (by mother care) account for the establishment of a love relation;⁹⁸ that because the genital area with the oral and anal areas constitute dominant centers of infant pleasure, sexuality in the narrow sense is essential to love, but only as a component part; and that environmental influences account for the possible dominance of the genitals in childish love relations.⁹⁹ However, infantile sexuality has no great significance to love except in those abnormal cases resulting from overstimulation.

Cultural factors add their emphasis on sexuality thus enlarging its significance to love. As will be pointed out the foundation of family organization in Western cultures is the spouse unit based on the erotic relationship.¹⁰⁰

Western culture joins sexuality and love.¹⁰¹ That these can be dissociated by cultural patterns is revealed by

98. This is the position of Menninger in LH, and Suttie in OLH.

99. So Horney, NWP, 82. As suggested by the fact that the Freudians find a dominant sexual factor in neuroses, such dominance is strongly conducive to abnormal development.

100. Cf. below, p. 190.

101. The identification of sexuality and love in Western culture is seen in the common tendency to define love in sexual terms.

the fact that sex practices and love forms are separated by the tribal patterns of the Trobriand Islanders.¹⁰²

The joining of sexuality with love renders reciprocal service. It gives new meaning, purpose, and responsibility to sexuality. It places a dynamic of energy into the keeping of love. However, there are dangers which occur when experiential factors lead to dissociation of sexuality and love within a person. Sexuality and love are both powerful and dynamic uniting forces; both lead to the establishment of a relationship with another person or persons. If they do not serve the same end or ideal, they work against each other by setting up contradicting relationships. If sexuality does not serve the ideal of love, the result is conflict which often witnesses the sexual interests overthrowing love. Culture patterns tend to reject the person who does not conform and merge sexuality and love. Cultural rejection means rejection by fellowmen, an impossible situation for love relationships.

It is thus concluded that sexuality is basic to love partly because infantile needs are associated with the first love object, but more so because Western culture associates sexuality and love.

102. Cf. Suttie, OLEH, 73, 92.

5. SUMMARY AND CONCLUSIONS

i. Summary

Investigation of the physical basis of love was approached from three aspects of the body-mind problem:

1) organic structure; 2) organic function; and 3) organic experience. Consideration of organic structure and function revealed the relationship between love and physical nature and warranted the postulation of the physical principle.

Normal organic structure and function are necessary to the development of love. They perform an influential role together with environmental and psycho-dynamic components. Organic areas are endowed with capacities for pleasure and pain (attraction-repulsion). Organic experience is central in infancy during which character development begins.

Psychoanalytic psychology emphasizes the role of the organism (soma) in infantile psychosexual development. Organic influence is seen mainly in the oral, anal and genital stages. Freud interprets physical nature as sexual. He defines sexual to include all aspects of love and the instinct to live. But in practice he reduces it to genitality. Physical influence in character development cannot be interpreted as sexual in the narrow Freudian sense.

Sexuality is basic to love because it is associated with love in the mother-child affectional relationship, and

because Western culture associates sexuality and love. Physical influence deserves more consideration than commonly accorded it in Christian thought.

ii. Conclusions

The investigation followed by this chapter warrants several conclusions relative to the physical basis and love.

1) Organic structure and function influence mental organization. Their quality sets the limits of possibility. Dysfunction, maldevelopment, or both are obstacles to the development of Christian love.

2) Infancy is the period in which physical elements exert the greatest influence on the development of character and, hence, upon love.

3) Normal physical nature is necessary to proper development of love. This influence operates through the abilities of pleasure and pain. It works in conjunction with the other bases of love, in other words, through the totality of experience that centers on organ areas.

4) Psychoanalytic psychology has explored the influence of organic stimulation. It has discovered the facts of infantile experience but its interpretation of the facts as narrowly sexual is unwarranted. Specifically, oral and anal interests and activities are not inherently sexual in nature; nor are the experiences summarized in the Oedipus and castration concepts universal.

5) Insofar as character development is dependent on organic structure and function the development of love begins with the origin of life itself. Thus love, as shall be confirmed elsewhere, involves the whole of life and the whole of experience.

6) Sexuality as the sole physical basis of love is unconfirmed.

7) To encourage the development of Christian love organized Christianity will promote programs to insure healthy bodily development.

6. TRANSITION

This chapter has investigated the physical basis of love; important but only a part of love. To explain love only by reference to physical nature and its influence is the error of psychoanalytic psychology. Other distinguishable aspects of personality are also involved in the development of love.

To consider the physical basis apart from other influences is an abstraction for at no stage of life, unless it be in the foetal period, is a personality independent of social relations. Thus, the physical energies operate in conjunction with the psycho-dynamic and environmental influences and increasingly with the personological forces as they develop. In more specific terms character develops in

those experiences first arising from organic areas, influenced by the emotional effects of the environment, and resulting in organization of mental energy into habitual responses.

The next chapter contributes to psychological understanding of Christian love through consideration of psychic energy in organization: the psycho-dynamic basis.

CHAPTER IV

THE PSYCHO-DYNAMIC BASIS: LOVE ENERGY

Life is characterized by energy. In Chapter III it is revealed that this energy is first expressed through physical areas and needs. But life energy is not made up of two components; one, physical; the other, spiritual. "There is only a physical life-energy which must be transformed into spiritual energy of love."¹ The process of transformation is embodied in the concepts of sublimation and sentiment formation. But, first, section one considers various concepts of the life energy that is transformed into love energy. The terminology "love energy" has been adopted not for the purpose of setting up a new and different conceptual scheme, but rather to indicate an eclectic approach to the problem.

1. INSTINCT, LIBIDO, DRIVE AND TRAIT

i. The Theory of Instinct

The theory of instinct to account for the energy that motivates behavior has been advanced more thoroughly and consistently by the well-known American psychologist,

1. Stuart, AP, 132.

William McDougall, in his An Introduction to Social Psychology.²

McDougall's emphasis is on the psycho-physical nature of instinct. Instincts are more than innate tendencies or dispositions to certain types of movement. They involve psychical as well as physical processes. As a mental process they can be described in terms of the cognitive, affective, and conative aspects of all mental processes. However, these are only distinguishable aspects, not separable.³ In its cognitive aspect instinct must be regarded as of the nature of perception, for involved in instinctive response is reception of and response to a definite impression. Affectively, instinct is always accompanied by some emotional excitement peculiar to it. Conatively, instinctive behavior is distinguished from reflex action by some persistent striving characterized by desire or aversion.

The psychical processes involved in instinctive action have their physical counterpart. And this physical basis is,

2. William McDougall, ISP. Cf. 20 ff. for his discussion of the nature of instinct. Later developments led McDougall to substitute the term "propensity" for the term "instinct." The reason for this change was the many controversies that the term "instinct" led to. However this change does not mean a change in basic viewpoint. "This concession to my critics does not imply any radical change of view . . ." Cf. EM, vi.

3. McDougall, EM, 146.

probably, of the nature of a compound system of sensori-motor arcs.⁴

Thus, McDougall defines instinct as:

an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action.⁵

Subsequent controversies centering around the term "instinct" influenced McDougall to adopt a different term, "propensity," and introduce some slight modifications. The basis of activity is a propensity which seems to be an innate tendency toward a certain type of activity (as under the influence of the maternal propensity the mother tends the child). This propensity carries feeling tone and is allied to certain innate abilities that aid in the achieving of some particular goal.⁶ Thus, McDougall writes:

A propensity 'geared' to certain abilities is, then, the innate basis of a train of instinctive activity directed to some particular goal, such as mating, feeding, or building. And where such a complex unit of organization matures in virtue of the momentum of heredity and operates effectively the first time it is brought into play, we properly call it an instinct.⁷

4. McDougall, ISP, 30.

5. Loc. cit.

6. Cf. McDougall, EM, 49, also, 78 and 203.

7. Ibid., 49.

Thus, McDougall enlarges on his original concept of instinct, analyzing it into propensities and abilities with emphasis on the primary nature of propensity. This analysis adds great flexibility to the instinct hypothesis. This is seen in comparing birds and men. In birds propensities are more definitely linked to abilities and very specific goals (as, the swallow catches insects on the wing and places them in the mouth of its nestlings). In the human mother the propensity must become attached to a particular individual. In general, native ability linked with propensity is highly specialized in the lower animals, less specialized in the higher.⁸ Thus instinct is a more common and appropriate term as applied to animals; whereas the distinction between propensity and ability allows for the greater variability of human behavior. McDougall's enlargement of the instinct hypothesis gives due place to the fact of individual experience and its influence on instinctive behavior.

The key to McDougall's concept of instinct is emotion, the affective feature. This always remains the same, "retaining its specific character and remaining common to all individuals and all situations in which the instinct is excited."⁹ But not so with the cognitive and conative features. Experience and the environment can alter the

8. McDougall, EM, 203.

9. McDougall, ISP, 35.

impressions that stimulate and the particular strivings that satisfy instinctive action.

The end of instinctive action is some goal. Hence McDougall's psychology is purposive.¹⁰ Instinctive action is distinguished more by the type of goal towards which the activity is directed, rather than by any rigidly prescribed sequence of movement.

Instincts as thus conceived are the prime movers of all human behavior. "Take away these instinctive dispositions with their powerful impulses, and the organism would become incapable of activity of any kind . . ."¹¹ But these instincts are not the whole story of behavior and character, only the basis. Action, especially in humans, is seldom due to the function of a single instinct; more often there is a complex of instincts contributing. And the formation of behavior is to be understood in terms of organizations of ideas and objects around the emotions that accompany instinctual action. This organization is known as a sentiment.¹²

The well-known criticism of instinct theories applies to McDougall's conceptualization. The difficulties become

10. Cf. Murchison, Fl930, 12 ff. for McDougall's exposition of "Hormic" psychology as purposive.

11. McDougall, ISP, 45.

12. Cf. *ibid.*, 164 ff. for his discussion of the development of sentiments. Also, EM, 219 ff.

apparent when one compares one instinct theory with another. No two lists of instincts agree.¹³

G. W. Allport points out that the instinct theory with its inevitable ramifications violates the law of parsimony. Action attributed to instincts can be adequately accounted for on a much simpler basis.¹⁴

On the other hand, Allport contends, the instinct theory is guilty of oversimplification. The purposes and endeavors of human beings are far too diverse and numerous to be attributed to a few primal motives shared by all. This criticism holds with regard to instinct hypotheses in general but hardly to McDougall in particular. McDougall by no means contends that the instinct hypothesis is sufficient explanation for all the motives of all men. It is only the basis and from that basis development can take complex courses. McDougall's use of the concept of sentiment formation to supplement the instinct basis carries him beyond the charge of oversimplification. However, McDougall would agree that not all behavior is necessarily explained by referral to instinct. He could accept Allport's principle of functional autonomy with little difficulty.

Vaughan further points out the tautological nature of the instinct explanation of human behavior. It is said one

13. Even McDougall sets forth different lists of instincts in his several works. Compare his ISP, 47 ff. with his CCL, 16 ff. and his EM, 97 ff.

14. Allport, PER, 112.

fight because of the instinct of pugnacity, which is nothing more than the assertion: we fight because we fight.¹⁵ However McDougall's analysis of instinct does not warrant the criticism that in the end his conceptualization rests on a vague concept. He has clearly distinguished the components of an instinct (propensity, ability, goal) in such a fashion that life in its relatively simple beginnings (yet with such variations) is adequately conceptualized.

In face of criticism, McDougall's "hormic psychology" has much in its favor. It takes adequate account of the purposive nature of human behavior; it renders an intelligible account of the organization of the affective-conative side of mental structure; and through its use of sentiment organization as key to character formation it accounts for the relatively simple nature of infancy, and, on the other hand, for the relatively complex structure of the mature personality.¹⁶

ii. The Theory of Libido

Properly, consideration of the Freudian theory of libido comes under the class of instinct theories, for libido is to be understood against the background of Freudian instincts. Yet, as Stagner points out, classification

15. Vaughan, GP, 248 ff.

16. Cf. McDougall, Art. (1930), 26 ff.

of the Freudian position should come under the heading of "drive" theories. Freudian instincts came into being when the German word Trieb, connoting impulse or drive phenomenon, was translated "instinct."¹⁷ But in either case the particular development and prominence of Freudian theory warrants its independent consideration.

The development of the Freudian concept of instincts has in its history taken three distinct trends. The first formulations postulated a dichotomy of instincts, those of sex and those of ego and the libido seem to have been the peculiar psychic energetic counterpart of the sexual or love instinct.¹⁸ Intermediary developments saw the concept of libido modified with changes in the theory of instincts. When the ego instincts were dropped and the sexual reigned supreme the libido also came into complete dominance as basic psychic energy. The third trend is marked by the postulation of the bipodal instincts of love or life and destruction or death, eros versus thanatos, with libido the indefinite energetic counterpart of both.¹⁹ In eros libido is employed constructively toward self or others or both;

17. Stagner, PP, 236.

18. Cf. Freud, BW, 610 ff. Also NILP, 132 ff.

19. Cf. Freud, EI, 54 ff.

in thanatos it is likewise employed but destructively so.²⁰

The libido concept is not clearly differentiated from the instinct concept. At times it appears as if libido is but a synonym for instinct. Instincts are endowed with energy, known as libido. As they, instigated by bodily excitation, seek to remove the excitation the instinct becomes operative mentally. We, thus, see the psycho-physiological nature of instinct whose source of energy lies in the physiochemical nature of life.²¹ As such Freud pictures it as a "certain sum of energy forcing its way in a certain direction."²²

But, on the other hand, the final postulation of two opposing instincts prevents identification of libido with a particular instinct. The opposite aim of libido in the love or life instinct, in contrast to that in the death instinct, marks the different nature of libido in each case.

20. This analysis, perhaps, suggests orderly development when such was not the case. Confusion exists all along the line of development. But the confusion was due perhaps more to the fact that Freud refused to cast his findings into hard and fast formulas. Even to the present, a lack of agreement on the subject of Freudian instincts prevails. Hendricks in FTP finds three main groups of instinctual activities: sexual, ego, and hostile. On the other hand, Menninger builds his book, Man Against Himself around the eros (life) and thanatos (death) instincts.

21. Freud, CP, Vol. 4, 64 ff.

22. Freud, NILP, 133. Cf. also Hinsie and Shatzky, FD, 318.

The earliest Freudian conceptualization of instincts into the classes of ego and sexual did not carry confusion of the libido concept, for then it referred to the energy of the sexual instincts.²³ In the intermediary stage which saw the passing of the ego instincts and the sole dominance of the sexual the libido became the energy of all instinctual impulses and as such Freud could refer to it as psychic energy in general.²⁴ But the fate of libido is not clear in the third stage which led to the postulation of two fundamentally opposed groups of instinctual impulses, the life (eros, sexual) instincts and the death (thanatos, destructive) instincts. We can regard libido as the energy of the life instincts, but whether it can be also regarded as energy that finds its expression through the death instincts is uncertain. Freud leaves the concept hanging in the air. But throughout Freudian discussion libido in itself appears to be of a neutral quality. Freud refers to libido as a "neutral displaceable energy."²⁵ Hence it would be a short and consistent step to regard libido as psychic energy in general; which energy can be canalized in life or death impulses.²⁶

23. Cf. Freud, NILP, 132.

24. Ibid., 141.

25. Freud, EI, 62.

26. Cf. Freud, NILP, 141.

But in spite of the fact that libido is the psychic energy of the instincts, the theory has been developed largely in terms of the sexual instincts. This relationship is seen in the enlarging concept of sexuality which comes to include all activity of a pleasurable, gratifying nature.²⁷ And since sexual drives can easily be attached to various objects, and since sexual excitement and gratification can be found in many ways, the sexual instinct is a composite. That is, sexual energy, the libido, is non-specific. It can be excited and satisfied in many objects and ways. The libido may be localized in the genitals, or it may be concentrated at the oral, anal or other erogenic zones.²⁸

The libido theory is a quantitative concept of psychic energy. As Freud states:

We have laid down the concept of libido as a force of variable quantity by which processes and transformations in the spheres of sexual excitement can be measured.²⁹

This is one of the most criticized postulates of Freudian theory. Each individual, so the theory contends, has only one kind of energy and a limited quantity of it at a given time. If this is being spent in one form of activity it can not be used for another. This assumption has been riddled

27. Cf. Horney, NWP, 50.

28. Freud, EI, 62.

29. Freud, BW, 11.

by critics, and yet, as Stagner points out, common sense reveals we do have one, and only one, kind of energy.³⁰ When one is ill, life's energy is channeled almost exclusively to physiological processes and mental functions are interfered with. When worry and anxiety are intense the organic functions are impaired, less efficient. A person freed from excessive worries finds new interests and activities. Studies in the physiology of sex, especially endocrinological studies, find a correlation between energy and quantity of hormone, thus supporting the quantitative concept of psychic energy and love force. Murray in his formulation of the drive concept thinks of energy in quantitative terms but as yet unmeasurable.³¹ The whole problem of motivation with the question of adequate and maximum incentive suggests that psychic energy is to be considered quantitatively. Thus the quantitative concept of libido has much in its favor.

Summarily, the theory of libido contends that there is a basal psycho-physical energy of definite quantity and neutral character, that, through the instincts and above all the sexual, is the dynamic basis for the organization of character and life.

30. Stagner, PP, 236 ff.

31. Murray, EP, 129 ff.

The Freudian theory of instinct differs from that of McDougall in several respects. The former finds two basal impulses while the latter finds seven or nine or more. McDougallian instincts emphasize an energetic counterpart described in terms of emotions with each instinct carrying its particular emotion. Freudian instincts draw upon the same basic energy which is characterized by the particular impulse through which it is expressed. Thus, we see, basically these two theories are very close.³² The differences enter in terms of quantity and quality of instincts; McDougall postulating several instincts over against two, and the Freudians placing greater stress on the sexual impulses. A final difference is to be noted in the nature of instinct interaction. McDougallian instincts can check, fuse, and aid each other. But in the Freudian theory life is the result of a balance of two instincts that by nature oppose.

The most thorough criticism of the libido theory is that of Horney who regards the issues involved as of importance by reason of the **significance** of libido to character formation. Upon examination of the conditions which Freud considers in formulation of the concept of libido she, finding them insufficient basis for his generalizations,

32. "McDougall and the analysts have been kept apart by numerous differences, but in respect to their fundamental dynamical assumptions they belong together." Murray, EP, 37.

concludes that the concept stands unproved. She finds that pleasurable activities are not necessarily sexual; that pre-genital (oral and anal) activities are not proved as sexual; that Freudian conclusions are based on unwarranted analogies (which are not proof); and that Freudian conceptualization is based on much overgeneralization.³³ But Horney's objections are based not on the fundamental considerations of instinct energy or drive, rather, on the facts of sexual deviation -- homosexuality, oral and anal sexuality, sadism, masochism, voyeurism and the like.³⁴ Hence her criticisms are pertinent to the nature of libido rather than to the general theory itself.

The Freudian theory of instincts is dualistic, but, if the libido concept is taken as the basic life energy that finds expression in life or death instincts, then it is basically a monistic concept. This is in contrast to the usual instinct theory which is pluralistic in nature. Thus the Freudian concept is but a conceptualization of the will to live, the elan vital of Bergson.

But Freudian theory does not remain on this too simple explanation of life. The basic (sexual) energy of life through the process of sublimation soon enters into complicated relationships and combinations. This theory thus has

33. Horney, NWP, 52.

34. Cf. *ibid.*, 48 ff.

the merit of being simple enough to account for the relatively simple beginnings of life, and at the same time complex enough to account for the complexities of developing life.

Difficulties of acceptance arise when the development of life is conceived largely in terms of the sexual life in the narrow sense. But objections to this interpretation are obviated by the facts: that 'sexual' in the Freudian sense corresponds closely to the common meaning of 'love;' that Freudians stress the physiological aspect of love; the fact that early life is a matter of establishing affective relationships with the environment; and that the nature of these early relationships are influential in all of life.

If the energies of infant life are channelled into the processes of maintenance and continuance (physiologically -- food; psychologically -- security through affection) and these processes be conceived in terms of sexual activities and interests, it is not difficult, inconsistent, nor belittling to life to conceive that through such activities and interests the energies of life push out to ever larger and widening horizons. But, as concluded above, oral and anal activities and interests cannot be accepted as sexual in nature.³⁵ Hence the concept of libido is much too simple to account for the complex nature of life, even the comparatively

35. Cf. above, p. 78.

simple (but still complex) nature of infancy. However, Freudian psychology has served the purpose of drawing attention to the important but neglected phase of sexual life and its influence in personality development.

iii. The Theory of Drive

H. A. Murray, in collaboration with others,³⁶ has presented a dynamic concept of life in terms of 'need' or 'drive.'³⁷ His theory is dynamic, admittedly drawing from Freud, Jung, Adler, McDougall and Lewin.³⁸

Murray's concept is derived from considerations that begin with a definite temporal unit which holds together psychologically and is marked by a definite beginning and end. In a unit the beginning and end situations are distinguishable from the action pattern involved. And in action there can be distinguished the action patterns (actones) and effects of the action patterns.

It is of more significance to differentiate behavior in terms of effects rather than action patterns for, among other considerations, effect determines the establishment of action pattern.³⁹ But the question of importance is,

36. Explorations in Personality, London: Oxford University Press, 1938.

37. Murray uses these terms interchangeably.

38. Murray, EP, 38.

39. Ibid., 57.

"What process or force within the organism brings about the observed effects?"⁴⁰ Here we deal with nervous energy that is vaguely analagous to physical force. Such a concept as 'drive,' is thus needed to account for the achievement of certain effects.

Murray cogently summarizes the data that favor the postulation of need as a directional force behind behavior. All of which may be described as evidence of goal-directed or directional behavior which in its complex organization can be accounted for by the theory of drive as a psycho-physical force.⁴¹ Formally, need or drive is defined thus:

A need is a construct (a convenient fiction or hypothetical concept) which stands for a force (the physico-chemical nature of which is unknown) in the brain region, a force which organizes perception, apperception, intellection, conation and action in such a way as to transform in a certain direction an exciting, unsatisfying situation.⁴²

Under the term 'variable system' Murray and his associates have classified the variable elements dynamic in character formation.⁴³ This system includes two general classes of needs, primary or viscerogenic and secondary or psychogenic needs.⁴⁴ Viscerogenic needs, such as need of air, food,

40. Murray, EP, 59.

41. Ibid., 61 ff.

42. Ibid., 123 f.

43. Cf. ibid., 142 ff.

44. Cf. ibid., 76 ff.

water and sex, are of organic origin and satisfaction is in terms of organ activity, but not so with psychogenic needs. In all, some forty-one needs of both classes are distinguished.⁴⁵ And personality is the hierarchical organization of need complexes or need integrates.⁴⁶

A distinguishable feature of Murray's concept of need is his notion of finalism.⁴⁷ Need can be thought of as a state of disequilibrium which stresses toward equilibrium. In other words a need rises and does not subside until a situation of a certain kind has been reached. The stimulation or arousal of need sees energy at its highest (tension) and satisfaction or achievement of goal (removal of tension) finds it at its lowest.

Murray's 'dynamic psychology' has much in its favor. Its ambitious analysis⁴⁸ of the formative factors of human behavior and character seems to omit no possibility, thus avoiding charges of oversimplification. It does not limit itself to needs that can be proved innate as the instinct theories do. It takes account of purposive factors, striking

45. Murray, EP, 79-83.

46. Ibid., 109 ff.

47. Ibid., 67 ff.

48. The variables system formulated at the Harvard Psychological Clinic includes viscerogenic needs (primary needs as need of air, water, food, sex) and psychogenic needs (secondary needs as need to acquire, conserve, order, retain, exhibit, depend on, dominate, abase self, affiliate). Murray, EP, 76 ff.

a healthy balance between subjective and objective. All this in combination with the meritorious methods of study in which it was formulated; methods that adapted the best of scientific method to the difficult study of subjective experiences.

Allport criticizes the need theory.⁴⁹ Needs are few in number and to them are traced all motives of men. This, Allport contends, fails to portray with exactness the special foci of organization existing in each individual. "Desire is always integral with its object, and its resulting forms are more varied than such a limited list of needs would allow."⁵⁰ However, the pertinence of Allport's criticism is somewhat obviated when it is remembered that classification of behavior as dominated by a certain need does not prescribe limitations of object, activity, or expression. In other words, the impress of each individual is made upon the need rising within and demanding distension.

The need concept has features in common with the instinct and libido theories. All three are dynamic, have a psycho-physical basis, and take account of purposive goal-directed behavior. On the other hand, the need theory does not limit itself to needs that are innate as do the other two theories.

49. Allport, PER, 240 ff.

50. Ibid., 241.

iv. The Theory of Traits

Allport finds merit in the usual genetic concepts of motivation and character formation but contends that the normal mature personality demands a new and somewhat radical principle of growth which he labels "the functional autonomy of motives."⁵¹ His concept is both protest and supplement to those whose systems disregard the uniqueness and complexity of mature life. The difficulty with the current forms of dynamic psychology lies in their reduction of the endless variety of human interests to a few basic motives.⁵² Such forms are psychologies of mind-in-general, seeking to classify the common and basic motives of men, but mind-in-general cannot explain mind-in-particular for every individual is totally different from every other.

Allport admits that a concept of motivational force is necessary.⁵³ However he finds it not in any concept of energy as libido or drive that finds expression in innate behavioral tendencies (instincts) but rather in personality organizations or dispositions that motivate in their own right. These Allport calls 'traits.' "As each sub-structure (trait) develops it becomes a system of energy sui generis . . ."⁵⁴

51. Allport, PER, 240 ff.

52. Ibid., 192 ff.

53. Ibid., 239.

54. Ibid., 245. The material in parenthesis is inserted by the author.

The infinitely varied and self-sustaining motives of adults are contemporary systems. However, they are related to past experiences or past motivational systems for out of such have grown contemporary systems but they are functionally independent of the past. Instincts or tension systems may have been the origin of the first motivational systems, but as the individual matures the bond is sundered. "The tie is historical, not functional."⁵⁵

The process by which new motivational systems succeed the old is explained by the principle of functional autonomy. For this principle Allport cogently marshalls his evidence.⁵⁶ All of which might be described as evidence of new functions emerging from old functions as independently structured units. Stated simply the principle means that earlier purposes lead into and are abandoned for later purposes. And the activity of the new purposes do not depend upon the continued activity of the old purposes from which they developed. They stand in their own right.

55. Allport, PER, 194.

56. Cf. *ibid.*, 196-202. Typical evidence is that termed "common sense" illustrative of which is this: "Many young mothers bear their children unwillingly, dismayed . . . At first they may be indifferent . . . hate . . . The only motives that hold such a mother to child-tending may be fear of what her critical neighbors will say, fear of the law . . . However gross these motives, they are sufficient to hold her to her work, until through the practice of devotion her burden becomes a joy. . . . Earlier practical motives are forgotten. In later years not one of these original motives operate."

The dynamic approach of Allport rightly gives due credit to the uniqueness of individual personality. Likewise it affirms what common sense asserts that the individual as a unique self is the most determinative factor in self-development. Thus adequate place is given in character formation to intelligence, ideals, and reason through the medium of self-determination and self-realization. It is precisely these factors that too often are discounted by the instinct and drive theories, especially in psychoanalytic psychology. In this emphasis on self and its activity Allport's position is a necessary supplement to other theories.

Criticism enters on the seemingly one-sided emphasis on functional autonomy. Although Allport finds genetic concepts of value relative to the origins of life it seems that he neglects the fact that archaic or infantile canalizations of life energy can persist into adulthood and dominate or complicate life by its presence. This is the principle of fixation. The principle of functional autonomy does not adequately explain all cases of infantile fixation as evidenced by the clinical fact that reliving the original fixating (traumatic) experience robs it of its drive and motivating power in present personality organization.

v. Criticism and Conclusion

Our study of the several theories regarding the psychodynamic basis has found much value in all. It is not here

necessary to discard all in favor of one for it is maintained that these theories when viewed in perspective conflict less than commonly believed. It is evident that these theories have been formulated largely out of studies centered on one of the several possible stages of life. Thus psychoanalysis has formulated its theory of instincts and libido largely through its studies of infancy and Allport's theory of traits and principle of functional autonomy come from studies of mature personality in its full complexity. In keeping with this view it follows that the instinct psychologies are more valid relative to the origins of life and trait psychology more valid relative to maturity of development. Instinct psychology as developed by McDougall and drive psychology as developed by Murray occupy positions between Freud and Allport. In general they present a more adequate over-all conceptualization of the process of personality development. Also we may conclude that the origins of life are marked by a basic urge to life (life energy, hormone, or libido) expressed in few interests and activities, but soon life's energy enters into complicated relationships and complex formulations far removed from the primal urge.

More specifically we conclude that the earlier psychodynamical basis of love may be regarded as the energy that finds expression through those channels known as sexual in

the larger psychoanalytical sense.⁵⁷ Supporting this conclusion are several considerations. First, the psychic energy of infancy is comparatively simple in expression and probably all directed to the continuance and maintenance of life (Freud, McDougall). Second, the typical expressions of this primal life energy in the infancy stage is centered around the organs of mouth, anus, and genitals and their functions (Freud). Third, investment of energy aroused by need centered in these organic areas leads to the establishment of affective relationships (Freud, McDougall, Murray). Thus the procedure and position of Chapter III, "The Physical Basis of Love," is supported by and related to the psychodynamic basis. Self as a factor influencing the organization of psychic energy is supported by Allport's emphasis.

The psychic energy involved undergoes transformation, entering new combinations, finding new channels or outlets of expression or investment. The next section takes up the problem of psychic energy transformations.

2. THE PROCESS OF DEVELOPMENT: SUBLIMATION

In the early period of life the psychic energy of the individual is invested in but few interests which are closely associated with the physiological equipment and function so

57. The larger sense as claimed by psychoanalysts but seldom adhered to in actual interpretation of experience.

fundamental to the preservation of life. But life energy is not dichotomized into a physical energy and a spiritual energy.⁵⁸ Life energy begins perhaps as physical life energy but it must be transformed into a spiritual energy of love. As life develops the psychic energy moves out in other and widening interests. The process that involves a shift or recentering of life's energy is called sublimation.

To the Freudians, who first used the term, sublimation means a shifting of energy from sexual to more socially acceptable objects.⁵⁹ The term has come to signify different things to many persons. But if we regard it as referring to a recentering or reorganization of psychic energy, we are on definite ground.⁶⁰ Now the question involves the nature of reorganization. This is best described in terms of sentiment formation.

i. The Formation of Sentiments

The term sentiment is adopted for designation of the dynamic organization of life because of its priority in the field. It was first introduced by Shand and shortly after

58. Cf. Stuart, AP, 132.

59. As Freud defines it sublimation is "the capacity to exchange an originally sexual aim for another one which is no longer sexual, though it is psychically related to the first." (Quoted by Jones, EAP, 386.) For a critical study of the Freudian concept of sublimation cf. Taylor, Art. (1933).

60. Murray concurs in giving sublimation a broad meaning, EP, 394. As does de Sanctis, RC, 127.

taken up and expanded by McDougall. Disregarding terminological differences and other slight variations the theory of sentiment formation as propounded by Shand and McDougall is closely approximated by the complex concept of the analysts, the trait theory of Allport, the psychic system of de Sanctis,⁶¹ and the unity-thema concept of Murray.⁶² Hence our exposition of sentiment formation will draw from all these sources.

There are four factors in sentiment formation: 1) the experiencing self, the personality as constituted at the moment of experience; 2) feelings; 3) ideas; and 4) objects or the environment.⁶³ It is apparent that sentiment formation involves the organic (through feeling); the personological (the self that loves), and the environmental (objects). Thus it is the crux of the development of love.

The role of self is to be developed in detail in the following chapter. Suffice it here to point out that the focus of sentiment formation is the conscious center of being (self) in which is centered the needs of the psychophysical organism -- desires and ideas -- and the demands

61. De Sanctis, RC.

62. Murray, EP.

63. The New Testament command to love contains the elements of a sentiment. "Thou (self) shalt love the Lord thy God (object) with all thy heart, strength (feelings) and mind (ideas)."

of the world. This center of experience, the self, though the result of past experience and perhaps under its influence, plays a determinative role for it chooses among possible choices.⁶⁴

Now the self, with all its needs, organizations of past experiences and feelings, experiences (in reality or imagination) objects (persons, things, ideas) outside itself. The result is an idea or ideas carrying feeling tone. Through repeated experiences, actual or imaginative, a constellation of ideas and feelings forms around the object experienced and tends to become permanent and is aroused when that object or similar ones are experienced.⁶⁵ Thus the sentiment is, as de Sanctis describes the psychic system, ". . . a representational-affective-motor grouping . . ."⁶⁶

If we may infer that a dog is capable of ideas and emotions, then this process is to be seen in Pavlov's famous experiment with the dog. And the organic basis of sentiment permanency is to be found in neural conditioning.

The process of sentiment formation is to be seen in the psychoanalytic 'Oedipus complex.' Such a complex is

64. Freud's position that neurotic illness is desired supports the determinative role of the self.

65. As Flower describes the readiness of a sentiment to act, ". . . the perpetual readiness of the person to behave in a way consistent with the call that is made by that cause, about which the sentiment centres." Cf. PSRQ, 63.

66. De Sanctis, RC, 98.

adequately accounted for in terms of the four factors involved in sentiment formation. The child with all its needs and possible feelings (self) is taken care of by the mother (environmental object); characteristic ideas and feelings come to be attached to mother; all of which, with possible variations due to constitutional makeup of child or varied treatment at the hands of the mother, crystallizes into a more or less permanent organization which guides the behavior of the child toward his mother and father. Due to the nature of human life the sentiment of love is, perhaps, the first and as such is not only necessary to life but a determinative influence on later developments.

Character is made up of sentiments for they determine the nature of the individual's responses to the world, including self. There is more than one sentiment in each individual. The varied nature of the environmental objects that are experienced necessitates varied sentiment formations. And sentiments can conflict as evidenced in neurotics. Sentiments are formed around particular objects or classes of objects. But Hartshorne and May's studies reveal that one can be honest in one situation and dishonest in others.⁶⁷ Thus sentiment may or may not include objects or situations similar to the one around which it is organized.

67. Hartshorne and May, SD, pp. 382, 384 f. and 411.

Hadfield has pointed out that sentiments can be accepted consciously, unconsciously or rejected as unacceptable. These he terms respectively sentiment, disposition, and complex.⁶⁸

Character is the organization of sentiments. And usually the key to character can be found in one sentiment which stands at the center of or dominates all the rest. This is called a 'master sentiment' (McDougall), a 'cardinal trait' (Allport), or 'unity-thema' (Murray). The problem of Christian education then is the creation of character dominated by the master sentiment of love.⁶⁹ And the problem centers in the question, "How are master sentiments formed?"

Psychoanalytic psychology has pointed out the part that traumatic events can play in character formation. Beginning with birth the individual confronts a procession of traumatic experiences: weaning, stool training, birth of sibling, and so on. Such events are encountered in the normal course of life and are more or less natural. In addition to these are an infinitely possible number of unnatural traumatic events, such as death of loved one, parental favoritism, sexual seduction, parental rejection, or some terrifying experience. Such events can fixate an individual on the level of

68. Hadfield, PM, 26 ff.

69. As with Paul, ". . . I am controlled by the love of Christ . . ." (II Cor. 5:14).

development at which it is experienced. One's emotional, intellectual and physical life can so organize around it that it determines the character of all life. Such is a master sentiment in the negative sense.

But in the normal course of development traumatic events are adequately dealt with by the individual. In this course the sentiment that becomes master originates in experience as any other. Three factors contribute to the eventual dominance of any one sentiment. First, the dominant need of the individual, perhaps due to the innate structure of the individual or to experiences of deprivation, overindulgence, or overemphasis (experiences that are set by the environment) can lead to the dominance of a particular sentiment. Second, the cultural pattern and condition of the individual's environment leads one to accept and incorporate into personality the standards of his society or of his particular group. The gangster's sentiments differ from those of the social reformer. Also the changing emphasis of one's group can bring change in dominant sentiment within the individual, as today in war time U. S. A. Also the changing condition of environment from one that satisfies hunger to dissatisfaction can center one's energies and interests around food.⁷⁰ And third, the self through intelligent understanding and

70. Chapter VI considers in detail the factor of culture. See below, p. 161.

choice can select and encourage the sentiments it desires to dominate.⁷¹ Here ideals exert their influence and teaching has greatest significance.⁷²

In the interests of Christian character formation all three factors plus the factor of trauma should be recognized and provided for. Understanding the patient, parents can guide children through the natural traumatic experiences of childhood. Adequate facilities should be provided for the early recognition and treatment of personality difficulties due to traumatic experiences. The church should create active societies for children and adults in which patterns of love are actively dominant. And Christians also should approach the problem with appeals to intelligence through reason and ideals. It is obvious that the Christian community does little along these lines. Even the efforts of the church school are notoriously half-hearted and inadequate, perhaps more by reason of neglect of the other factors, equally important.

71. The role of self is considered in detail in Chapter V. See below, p. 137.

72. Here the Pauline injunction applies, "Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." (Philippians 4:8).

ii. The Processes of Sublimation

Central in the formation of sentiments stands emotion. Emotions not only determine the qualitative nature of any particular sentiment but also channel the energy of life into it. The process of sublimation has to do with the affective-energetic center of sentiment.⁷³

Generally speaking there are three distinct processes of energy transformation encompassed by the term sublimation. In the first, the constellation of ideas and objects breaks up, but the affective-energetic center of the sentiment remains and associated around it are new ideas and objects. This process is illustrated by a young man whose affection centered on his mother-in-law after the death of his wife. Illustrative, also, of this process is the reformer who finds new interests (ideas, objects) and outlets for his energies when his original cause has been won. Conceptualizations of this particular process of sublimation are the psychoanalytic concepts of: 'displacement,' conceived as the process by which one idea may surrender to another its volume of cathexis (libido investment); 'condensation,' the process by which an idea may appropriate the whole cathexis of several ideas;

73. This analysis of the processes of sublimation owes much to de Sanctis who considers the subject relative to religious conversion. Cf. RC, 127 ff.

'transference,' thought of as a shift of sexual object; and 'symbolization,' standing for that process in which one object comes to represent or stand for another object.

The second process is the reverse of the first. The sentiment situation (objects, ideas) remains but the particular type of affective energy is changed or radically altered. Illustrative of this process is a wife who finds hatred taking the place of love for husband. Here too applies the psychoanalytic concept of 'reaction-formation' which is characterized by a qualitative reversal of feeling affect.

The third process is marked by the withdrawal of the affective energy and the dropping or repressing of the ideational and motor elements. Not to the point of disappearance but to the point where neither sentiment energy or the constellation of ideas and objects around it remain in effect. In other words the sentiment disintegrates.⁷⁴ Illustrative of this process is the 'converted' or 'born-again' man of the evangelistic sects.

The foregoing description of three processes of sublimation is, of course, much too simple to describe the process of character formation. All three processes may occur in one

74. De Sanctis points out that the ideational and motor elements (objects, ideas, action patterns) are submerged but not destroyed and can be reactivated by endowing them with energy. RC, 103.

individual with many possible variations in each. But in any case or combination sentiment formation through the process of sublimation is going on, relatively more in childhood and youth, relatively less with advancing age.

In this consideration of mental organization, conceived in terms of sentiment formation through the process of sublimation, nothing has been pointed out relative to the role of self as manifest in reason and choice. And, whereas sublimation concerns the direction or redirection of life's basic energy, it would seem that self-determination plays no part in sentiment and hence character formation. Such is the case according to the Freudian interpretation for they see the process of sublimation as an unconscious one. However, de Sanctis has pointed out the fact that though the process may begin in the unconscious realms eventually it comes into consciousness and there must be accepted or rejected.⁷⁵

iii. The Stages of Development

It is obvious that the infant and child cannot love in the same sense as the adult. This fact suggests stages of development which are now considered. It is to be understood that the stages as herein set forth do not appear in the

75. De Sanctis, RC, 151.

individual with corresponding clarity and conciseness. They overlap in development, and in some individuals, even, one stage may be absent (due to fixation in the earlier stage).

The stages are delineated according to the nature of the love object. Thus, in psychoanalytic terms, there are the autoerotic (self-love: self-regard, narcissism) and the alloerotic (object love: homoerotic, heteroerotic).⁷⁶

(1). The Autoerotic Stage

The newborn infant is by necessity wholly self-centered. Feelings are experienced only through areas (bodily) that are more narrowly those of the self. Pleasure is experienced not in others (as pleasure in the success of a loved one) but only in self. The body of the infant is its love object.⁷⁷

The inference from this condition is that the infant loves only itself. As yet it is incapable of loving any other than self.

Elements of the autoerotic stage persist throughout life.⁷⁸ It is the basis of self-respect, self-acceptance.

76. However this portrayal of development though incorporating the psychoanalytical viewpoint does not accept it in toto. For an outline of the psychoanalytical position see Healy, Bronner, and Bowers, SMP, 100 ff.

77. Cf. Healy, Bronner and Bowers, SMP, 100. These authors point out that autoerotism results from the frustration of nursing. To compensate for the loss of the nipple the infant for satisfaction turns to its own body.

78. Healy, Bronner, and Bowers, SMP, 17.

The extremes of development within the autoerotic stage are narcissism on the one hand and self-rejection on the other. Which extreme may be approached depends to great extent on the influence of the environment (esp. mother's care). It is obvious that a middle course of development is desirable: enough self-love for self-respect; little enough self-love so as not to stand in the way of further development.

Narcissism is defined in the sexual sense by Freud as the "attitude of a person who treats his own body in the same way as otherwise the body of a sexual object is usually treated."⁷⁹ In the larger sense, inclusive of the sexual, narcissism is the centering of love energy on the possessor's person, including his body. It is very difficult to develop beyond love of self in this extreme, for it renders the individual practically incapable of loving others, including God. The narcissist is apt to love self in others which, basically, is not true object love. The self-lover is fixated in the primary stage of love development.

Self-rejection, the other extreme in the autoerotic stage, is likewise undesirable. For through rejection on the part of those on whom the infant is dependent, he can

79. Freud, CP, Vol. 4, 30.

similarly reject himself. This is the basic factor in the sense of insecurity that can persist throughout life, making affectional relationships a practical impossibility.

The autoerotic stage of development, in which sentiments toward self are formed, is of primary significance in the development of Christian love. Here two extremes are possible, narcissism and self-rejection; both of which militate against the development of the ability to love. The Christian church must teach and the Christian parent understand the techniques of reward and punishment as they pertain to infancy and childhood. By this means the individual can be guided between the extremes, developing enough self-love as basis for self-respect and yet little enough so as to remain free of fixation at this point.

The nature of the autoerotic phase of development suggests the basis of the Christian teaching of self-love as implied in the phrase ". . . love thy neighbor as thyself."

It has been pointed out that self-love as developed in reaction to the environment is basic to security. The sense of worthiness of other's love is commensurate with acceptance (limited self-love; more properly, self-respect) of self. It is common clinical experience that the unloved person has a low opinion of self. Common also is the fact that a person tends to condemn in others what he rejects in self

(projection -- condemnation);⁸⁰ and the fact that the mark of neurosis, from one standpoint, is the condemnation and inability to accept self. These observations support the thesis that a measure of self-love (issuing in self-respect and acceptance of self) is basic to the ability to love, for inasmuch as love is a relationship the rejection of self makes that relationship impossible.⁸¹

(2). The Alloerotic Stage

Through the care and attention (with affection) of the mother the infant soon learns to associate warmth, satisfaction, and pleasure with the mother's person. Thus there is formed very early a sentiment of affection for the mother.

This attachment of infant to mother (or mother substitute) is of utmost importance for it is his first contact with the world of persons whom he is to love, reject, or hate. This first relationship can leave its impress on all future relationships of the individual.

80. In the positive sense this is to be seen in "Alcoholics Anonymous" as they aid others in overcoming chronic alcoholism.

81. In connection with this point it is interesting to note that the self-condemned sinner is able to receive the forgiveness of God only when he realizes God does not condemn him and thus relinquishes his self-condemnation. Also in cases where one cannot receive the forgiveness of God, usually it is because the sinner cannot give up self-condemnation which condition prevents relationship with God.

Flügel has summarized the line of development of object love.⁸² The area of alloerotic development is normally the family group. The infant's first relationship with the mother is soon enlarged to include relationships with other intimate persons of the family group, father and siblings. The sentiment formed in reaction to the mother's care can or cannot be formed around the enlarging experience of the child within the family. Normally and ideally the first love-sentiment formed around the mother-object becomes the pattern for similar sentiment formations around other family members.

Enlarging experience brings the growing child into contact with greater numbers of persons, all of whom are beyond the ties of family and with whom some kind of relationship must be formed. The pattern developed in relation to the mother, and further developed in the family, operates beyond the family determining the quality of relationship to others.

In the above summary of object-love development the importance of the sentiment developed in reaction to the mother is clearly evident. It becomes the basic pattern that influences the quality of relationship with other objects in and beyond the family. The affectional relationship established with the mother is transferred to new and different objects.

82. Cf. Flügel, PSF, 88 ff.

The sentiment pattern formed in relationships with the mother is primary but by no means the only influential relationship. The relationship between parents can affect the process of sentiment formation in the growing child. Conflict between parents can result in uncertainty in the child (thus destroying the pattern earlier established in relationship with the mother), or rejection of one parent (sentiment involving hatred). Likewise the relationship between parents and siblings can affect the child. Favoritism toward one child can result in a pattern of hostility in the siblings, which pattern can influence one's relationship with others.

All the foregoing factors are pertinent to the process of development that results in the ability to love.

3. SUMMARY AND CONCLUSION

The argument outlined in this chapter began with a consideration of the concept of psychic energy commonly accepted as basic in the formation of character. The energy of the sentiment of love was considered from the standpoint of the theories of instinct, libido, drive, and traits. Consideration of these theories led to the conclusion that in infancy the psychic energy is undifferentiated and in expression comparatively simple. This means that love is not innate. It is the result of learning in experience.

It is in part the development of psychic energy in general into love energy in particular.

The next section considered the process of development through which the primal psychic energy becomes differentiated. This process is conceptualized in sentiment formation. Analysis suggests that the process of development can be greatly varied in different individuals but every case follows a line of development which, if studied carefully, is an intelligible process. This means that love is no haphazard development, but rather an orderly development. Love can be consciously and intelligently developed in character.

Further analysis revealed three processes of energy transformation in sentiment formation. These processes indicate the possible approaches to the development of love.

Consideration of the stages of sentiment development formulated two general phases: autoerotic and alloerotic. Here it was noted that self-love is basic to achieving the ability of love. The extremes to avoid are narcissism and self-rejection. In the infant's relation to his mother the first pattern of affectional relationships is formed. (This means that the teaching of love must begin in infancy.) This pattern can extend through family relationships to those with all other persons, including God. Love may or may not be developed in the child-parent relationship. Rejection or overacceptance by the mother or conflict in family

relationships can hinder the infant and child in the development of self-love (security, "wantedness"). The child can consequently reject self or remain at an early level of development (fixation). In general this means that the infant and child, in order to achieve the ability to love, has a series of emotional relationships (family) which it must work through in the normal course of development. Failure to progress properly in the affectional relationships of infancy and childhood can be a serious handicap to the achievement of Christian love.

4. TRANSITION

It is commonly agreed, though in varied terminologies,⁸³ that the process of sentiment formation is central in the development of love. However the considerations of this chapter, necessarily limited to the processes of sentiment formation, fails to make clear the influence of self and environment upon the formation of sentiments and thus upon character.

The concept of sentiment formation portrays the development of love as a process within the individual. It fails to emphasize that the nature of the love object can influence both the development and nature of love.⁸⁴ So Chapter VI will consider the environmental basis of love.

83. Cf. above, p. 118 f.

84. Cf. Stuart, AP, 49 f.

The concept of sentiment formation adequately describes the various methods of transformation of life energy into love energy, but it does not indicate the influence that the self can exert upon its own development. Sentiment formation indicates the means but not the agents. Self, as will be shown, ranks with environmental objects as an influence in the development of love. The next chapter considers the self as personological basis for love.

CHAPTER V

THE PERSONOLOGICAL BASIS: SELF

Love is not fully explained by organic processes, nor psychic energy, nor cultural pattern, nor by all of them together. All are present and dynamic in any situation wherein love is expressed. These three factors do not function independently of each other. Rather they function as a whole. Personality is not a simple aggregate of parts. It is a functioning whole, and whatever affects it, affects it as a whole.

Personality functions as a whole. And in the whole activities of personality there are effects unaccounted for by the organism, psychic energy or cultural influence. Some of these effects are known as reasoning, willing, choosing, knowing and doing. A third aspect of personality, the self, is postulated on the basis of these and other similar effects. The subject of this chapter is the role of self in the achievement of love.

Further considerations will lead to a conception of self. But here a preliminary definition is necessary. For the purposes of investigation self is defined as the organizing center of personality characterized by a sense of uniqueness (I am I, not you) and possession (this is my experience). In common experience the self is the "I".

Objective evidence of self-activity will consist of activities of organization. And organization, in terms of personality, is conceived of in terms of unified (choosing, rejecting), purposive (directive), coherent (meaningful) behavior. It is obvious that self is not the body for self is conscious. Self is not psychic energy for psychic energy in itself is not directive or purposive. And self is not the cultural pattern for self is owned by the person.

1. THE NEGLECT OF SELF

Allport has pointed out that recent psychology has omitted or minimized the place of self.¹ Pioneer psychology (1880-1900) spoke often of the 'soul.' But under the leadership of Wundt this concept was forfeited by psychology to theology and philosophy. The unity, coherence and purposiveness explained by the concept of 'soul' was for awhile transferred to the concept of 'self,' a term used and defended notably by James and Calkins. But even 'self' felt the impact of positivistic psychology and fell into disuse.

Psychoanalysis arising at the turn of the twentieth century fostered the concept of 'ego,' closely akin to 'self.' However 'ego' was for the most part passive and determined, not sufficiently basic or dynamic to account for

1. Allport, Art. (1943).

the unity, coherence, and purpose of personality. Allport credits psychoanalysis with having preserved the term 'self' for psychology. But equally deserving with the psychoanalysts is Mary Whiton Calkins who ably expounded and defended 'self' and 'self-psychology.'²

Recent years have witnessed the resurgence of the concept 'self' with corresponding emphasis on psychology as the study of personality as a complex whole. Leaders in this movement are Allport,³ Stern,⁴ and Murray.⁵

2. EVIDENCE OF SELF

The commonest fact of experience is the experience of self. It is the one fact of which every person is convinced.⁶

All consciousness is owned; experience belongs to an experiencer. As Stern puts it: there is "no Gestalt without a 'Gestalter.'⁷ As Calkins insists, behind each idea is a thinker; for each function, a functioner;⁸ "to be conscious is to be conscious of a self."⁹

Consciousness of self as reported by the self is hardly cogent evidence for the fact of self. "That there is a vague

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- 2. Cf. Calkins, FB.
 - 3. Cf. Allport, PER.
 - 4. Cf. Stern, GP.
 - 5. Cf. Murray, EP.
 - 6. Allport, Art. (1943), 451.
 - 7. Stern, GP, 114.
 - 8. Calkins, FP, 274.
 - 9. Calkins, Art. (1906), 68.

but firmly imbedded feeling of a self that lies deeper than personality characteristics no thinking person can deny."¹⁰ But "vague . . . feeling" is vague evidence.

A number of experiments affirm common experience and lead to the postulation of 'self' as a dynamic, organizing factor in character formation. In each of these experiments there appears evidence of direction, purpose, organization that is best explained by the concept of self.

Amen experimented with a small group of graduate students in psychology.¹¹ She presented to each a series of choice, recognition, and problem experiments. Centering on the problem experiments, for in these self-experience occurred more readily, she asked for introspective reports following each experiment. The reports revealed a sense of personal involvement peculiar to each individual which determined the individual nature of their response and approach to the situation. She concludes that there is an immediate, unanalyzable experience of self, but self-experience is not present in all the subjects¹² nor do all experiments elicit

10. Healy, PFA, 13.

11. Amen, Art. (1926).

12. This is a hasty conclusion in view of the limitations of Amen's experiment. She makes no differentiation between self-experience and self-esteem. The latter, when at stake, involves the self much more intensely than otherwise. And this factor is involved directly or indirectly in most self-experience. Some persons are so far above criticism of the self that self-esteem is seldom involved. It is this factor that is discovered absent in one of Amen's subjects, not self-experience.

the same self-experience. From this study Amen also concludes that there is self-experience but it varies with different experiences and with different degrees of frequency. In other words each self is different from all others as seen in different reactions to identical situations.

The field of experimental studies on motivation offers corroborating data. Hurlock studied the effect of praise and reproof upon the performance of school children on the Otis and the National Intelligence tests.¹³ On the basis of the intelligence test scores three groups of about equal ability were formed, about 136 subjects in each group. The tests were given a second time but with different instructions to each group. One group was praised for its work on the tests; the second was reproofed; and the third received neither praise nor reproof. The results showed that praise and reproof both raised the test scores. Of the control group, 52 per cent raised their scores; of the praised group, 79 per cent; and of the reproofed group, 80 per cent. The significant rise in scores of the praised and reproofed groups points to the response activity of the self.

Gates and Rissland gave 300 college students, individually, two tests under different motivating conditions.¹⁴

13. Hurlock, Art. (1924).

14. Gates and Rissland, Art. (1923).

In the first tests all were treated alike. On the second test 100 of the students were encouraged, 100 were discouraged, and 100 served as control. On the motor coordination test 89 of the encouraged group improved their performance and 11 fell off; 70 of the discouraged group improved, 4 remained the same and 26 fell off; and 64 of the control group improved, 8 remained the same and 28 fell off.

Rounds studied the influence of money reward as incentive, concluding that his results point to "an inner response which makes the performance more efficient."¹⁵ This and the two foregoing experimental studies from the field of motivation reveal a common factor, namely that increase in achievement or effort is due to an inner response. They point to the activity and response of the inner organizing center of personality, the self.

Kulp, in his study of 75 graduate students enrolled in a course in Clinical Sociology at Teachers College, Columbia University, found that those students who registered for the course for the purpose of advancing professionally or for the purpose of acquiring information achieved more and improved more markedly than those who registered for the course because they needed three credits, or because a friend advised them, or because the hour was convenient.¹⁶ Crawford

15. Rounds, Art. (1935), 571.

16. Kulp, Art. (1935).

also found that students with definite occupational purpose excel in scholarship.¹⁷ These studies also point to the fact of an inner response that markedly influences behavior.

Jersild's experiments with pleasant and unpleasant memory materials also indicates activity attributable only to the self.¹⁸ Fifty-one subjects in a college psychology class were asked to write for seven minutes as rapidly as possible of all the pleasant experiences of the last three weeks that they could recall; then to do the same with their unpleasant experiences. Twenty-one days later, with nothing said in the meantime, the subjects were asked to repeat the experiment covering the original three week period. On the first experiment the subjects reported an average of 16.35 pleasant experiences and an average of 13.7 unpleasant. The second experiment reported an average of 7 pleasant experiences and 3.86 unpleasant. 42.8 % of the originally reported pleasant experiences were recalled on the second experiment, but only 28.18 % of the unpleasant. Greater retention of the pleasant experiences might be explained as due to failure to rehearse the unpleasant, or due to the fact that the unpleasant experience is a maladjustment and efforts to modify it obscures the original experience, or due to suppression of the unpleasant.

17. Cf. Crawford, A. B., Incentives to Study, New Haven: Yale University Press, 1929.

18. Jersild, Art. (1931).

But in any case the differences are not due to time for pleasant and unpleasant were equal in this respect. The explanation is to be sought for in the concept of self that organizes and utilizes experience.

Raethlisberger and Dickson's and Watson's studies in industrial psychology reveal the activity of self as a factor in employee-employer relationships.¹⁹ These studies reveal that employees want above all else credit for work, appreciation, interesting jobs, approval, and good relations with employers and fellow workers. In other words, above all they seek for self-satisfactions.

Frenkel-Brunswik's study of the mechanisms of self-deception reveal that self-protective devices were so powerful that her subjects would distort the facts of their own deficiencies so as to improve their status.²⁰ This study confirms common knowledge of the practice of self-defense at the price of distortion. And this need of defense points to a possessor of the need, the self.

The foregoing studies, it may be concluded, establish the concept of self as the organizing center of personality, stamping it with the characteristics of unity, coherence, and purpose.

19. Cf. F. J. Raethlisberger and W. J. Dickson, Management and Order, Cambridge: Harvard University Press, 1939, and G. Watson, Chapter in G. W. Hartmann (ed.), Industrial Conflict, New York: Cordon Press, 1939.

20. Frenkel-Brunswik, Art. (1939).

3. SELF AND LOVE

It is not enough for psychology of love to establish the validity of self. The significance of self in the development of love is to be found in the nature of self as revealed in its functions.

Amen's²¹ and Klein and Schoenfeld's²² studies reveal that the self is not active in all experience but when it is active or involved then behavior is more consistent. Klein and Schoenfeld tested 50 subjects on four crucial tests (opposites, mental additions, definitions, and dot apprehension) under different situations. In the first group of tests there was no undue emotional strain. But eleven days later the tests were given again with the information that they were intelligence tests and the results were to be recorded and compared. They were told to do their best. All the subjects reported greater strain and greater effort was expended and anxiety experienced. It was found that confidence appeared more consistently as a trait when the ego (self) was more concerned, *i. e.* under more emotional strain. Self involves a core of emotional experiences.

However the conclusion drawn from the foregoing studies is open to question. Due to the fact that under certain

21. Cf. above, p. 140 f. for a review of Amen's study.

22. Klein and Schoenfeld, *Art.* (1941).

circumstances the self seems to be somewhat less active it is suggested that the self is not active in all experience. This is highly debatable. The data supports another interpretation. The above studies make no distinction between self and the core of self-activity, namely self-esteem. The self is active in all conscious experience but to varying degrees. However when a situation involves elements that challenge the self's opinion of self (self-esteem) then the self is more intensely concerned. This is the fact revealed in Amen's and Klein and Schoenfeld's experiments, but overlooked. Frenkel-Brunswik's experiment which revealed tailoring of facts for purposes of self-defense; industrial studies which reveal that employees desire above all else credit for work, appreciation, and approval; Kulp's study which revealed that students did better work when there was a personal relationship (self-commitment) to the course; and the Hurlock and Gates and Rissland studies of the effects of praise and reproof -- all these indicate that self-esteem is a dynamic core of self and its activity.²³

The dynamic nature of self-esteem is of great significance to the development of love. In the infant and child love must be related (through experiences) to the growing

23. This conclusion supports McDougall's emphasis of self-regard as the master sentiment in character formation. Cf. McDougall, ISP, 179 ff., and EM, 232 f.

individual's most intimate welfare. And this is normally the case as when the mother and her love care for the child's needs. In this relationship love is associated (within the child) with acceptance (security). It is thus, an easy and most common achievement to love parents and family. But to love universally (God and man) as the Christian must is not as easy. For the child there is no universal father or universal man to love him and therefore to be loved in return.

The extension of love acquired in childhood to God and man must therefore wait until the individual has acquired the ability to personalize and establish relationships with abstract objects. When the individual reaches that stage of ability then training in the ability to love God and man must relate itself to self-esteem as was the case in infancy and childhood. But this fact is too often lost sight of. Therefore love is taught in a much too abstract fashion. The continued training in the art of Christian love must take cognizance of the increased abilities of self (reason, independent decision, action) and utilize them. But in all it must seek to involve one's opinion of self (self-esteem). Failure to do this leaves universal love in the abstract realms and fails to personalize it to the point that personal commitment to love is made.

It is just at this point that this author finds major shortcomings in the methods of liberal religion and the

strength of the more fundamental (but intensely evangelistic) religion. Liberal religion has tended to de-personalize the issues of love. Fine sermons are preached but often fail to relate to the inner commitments of the self. Fundamental religion often accomplishes what liberal religion fails at; namely, it makes its teaching a personal issue with each person and crystallizes the issue in a request for a decision.

In the interests of developing Christian love all persons who seek to guide and encourage the development should relate love to the inner needs of the self. If the self can be convinced that love means something to it (challenges through forms of praise or reproof),²⁴ then the self becomes more intensely involved and more apt to commit itself to love.

Frenkel-Brunswik's experiment especially (as well as the common known uses of rationalization and projection) points to the fact that one's view of self (what one thinks one is) whether right or wrong is a dynamic factor in self-activity.²⁵ Self-esteem is an important determinant of self-activity. Thus the self, reflecting on self, can judge self as adequate or inadequate (accept or reject). It can incorporate into

24. It is noted that the concept of heaven and hell are influential forms of praise and reproof that related to self-esteem. Hence they are quite effective in producing results.

25. As Boring expresses it, "People not only adjust to external forces but they also adjust in terms of what they conceive themselves to be." Cf. Boring, Langfeld and Weld, ID, 84.

self the desire for new factors which results in actual realization, frustration, or conduct as if they were actual.

William James made some interesting observations on the reflective nature of self, distinguishing the knower self, "I," from the known self, "Me,"²⁶ but finding that a separate knower self is unnecessary and the activity assigned to it as adequately accounted for by the knowing process, the "stream of consciousness."²⁷ Apart from James' criticism of a knower self it is to be noted that he calls attention to a commonly experienced fact, namely, that self can know and reflect and pass judgment upon itself. The self is reflective.

This reflective nature of self is significant to the development of love for it reveals the place and function of reason and judgment.²⁸ The ability to reason means essentially the ability to gather information, weigh the issues on any subject, and in view of information and comparison to make a decision (judgment).

The pathway of reason has been set forth, especially in the present era, as a major approach to truth. Present day emphasis has reached the stage wherein anything accepted must

26. James, PBC, 176 ff.

27. Ibid., 203.

28. Reason is herein thought of as Allport defines it, ". . . one's capacity to shape one's belief and conduct to accord with one's knowledge of the world, and if one's knowledge is insufficient, the capacity to set out to acquire more knowledge pertinent to the issue at hand." Cf. PER, 172.

pass the test of reason. What we see here is the elevation of one of self's capacities.

Love is more than a matter of reason, but at the same time to dominate the character of an individual it must be accepted by his reason.²⁹ It is obvious that one individual cannot experience every other individual in the world, or experience the whole of the person of God. It is through reason that the limits of individual experience are pushed back. It is this activity of self that makes possible the extension of love to God and man.

The implications of self-reflection for the development of love are plain. First, love must be presented as reasonable for the critical consideration and acceptance of individuals. Second, through reason, the individual must be led, encouraged, and taught to extend love to its universal lengths. It is through reason that the self can realize God and man as proper objects for love.

Reasoning leads to judgments. In light of these judgments certain experiences become more meaningful (values) and others more desired (ideals). Values and ideals are not

29. It is true that many individuals think on a purely emotional rather than a rational basis (or a combination of both). For such individuals it is an easy matter to love but usually their love is limited to those near at hand. Extension of love to the universal lengths defined by the Christian doctrine necessitates the activity of the individual's reasoning abilities.

products solely of the individual's reasoning ability. There are affective components in both. However, it is reason that adds the qualitative differences to values and ideals. By gathering knowledge, weighing and judging, the individual reaches the highest of values and ideals. In this way God and man are accepted as most valuable and ideal recipients of the individual's love.

The self is involved in all aspects of personality as it develops the ability to love. But the distinctive feature of self-activity that is most pertinent to the continued development of love is that of reason. The body, psychic energy, culture -- none of these possess the abilities of reason. Reason is peculiar to self and as such its main avenue of influence on love.

The self has a social reference. Self-esteem determines much of its activity, so also does social regard. Hartshorne and May in their character studies found that honesty did not appear to be a general trait, *i. e.*, honesty in one situation did not necessarily carry over to another.³⁰ Allport points out that Klein and Schoenfeld's experiment offers an explanatory principle. In their study of ego-involvement

30. Hartshorne and May, SD, 382, 384, and 411. Likewise love can be extended to selected objects that exclude other objects. One can love wife or husband but fail to love God. Or one can love God and hate his brother. But this is not Christian love for as I John 4:20 warns, "If a man say, I love God, and hateth his brother, he is a liar."

and confidence they found those who were confident were consistently so in those situations which involved the ego. (The same holds for the trait of honesty.) Klein and Schoenfeld's experimental situation in which the ego became more involved consisted of tests designed to measure intelligence of which the results were to be recorded. In other words, it was a situation involving self-esteem in a social reference, actual or anticipated.

The social reference of self is an influential factor in self-esteem. Self-esteem is maintained or lost in the presence of social acceptance or rejection. But not all social customs and standards, values, ideals are accepted by the self. The contradictory nature of systems of values and ideals makes some choice or decision necessary. Choice is influenced by training and self-reflection (involving reason and judgment). But whether training or self-reflection be the basis of choice, the result is the same. The self identifies with or introjects that which it accepts. In other words the ego extends its boundaries to include objects, values, ideals. Self is an assimilating organism.³¹ The assimilative and reflective functions of self work together. Through its reflective abilities the self decides what is valuable and desirable. These it takes into itself,

31. So Josey, Art. (1935), 52.

introjects. They become a part of self. In this way values and ideals become personal.

In view of the social reference of self, it follows that love is to be more effectively developed in company with other persons who love. This is desirable not only for the influence of example but for the social approval that is necessary to self-esteem and the easier assimilation of patterns of love. Social approval is an obvious necessity to the development of any character trait. But the actuality of social approval for love is quite difficult to secure. One of the primary functions of church societies should be the promotion and maintenance of groups dominated by love. But this they do not do. And wherever such is accomplished, the nature of Western civilization makes it impossible to limit the individual's contacts with any one particular group.³² Hence it is practically impossible to secure the complete social approval of love and its correlates.

One further observation can be made on the nature of the self. It is forward looking. Israeli has revealed that normal people are much more interested in the future than the past.³³ Otto Rank contends that preoccupation with the past is determined and selected by the dynamic organization

32. For example, the individual (especially the young) who goes to both church and movies is subjected to two different patterns of values and ideals.

33. Cf. Israeli, Art. (1932).

of personality in the present and used according to the needs of the present personality.³⁴

The "forwardness" or future reference of self is that characteristic which influences Hocking to emphasize purposiveness and hopefulness as the outstanding qualities of self.³⁵ The future is viewed with hope of gain or achievement. The idea of the future, in the desirable sense, is contained in ideals and goals. To realize ideals and achieve goals adds purposiveness to the self. Thus, the self is "a fighter for ends" as James called it.³⁶ The fact that ends or goals are conceived in terms of values and ideals bears evidence to the influential nature of self and self-reflection.

Pertinent to love is the question of self-consciousness. Is the self characterized by conscious processes, unconscious processes, or both?

Huntley's experiment suggests that self may be involved without conscious awareness.³⁷ His experiment called for the subjects, motivated in routine manner, to judge personalities by handwriting, recorded voices, photograph of hands, and style of story telling. In the midst of the series the

34. Otto Rank, Will Therapy, (tr. J. Taft), New York: A. A. Knopf, 1936.

35. Hocking, SBF, 46. "The self is a system of purposive behavior emerging from a persistent hope."

36. Allport, Art. (1943), 456.

37. Huntley, Art. (1940).

subjects were suddenly confronted with samples of their own expressive behavior which had been recorded without their knowledge. In most cases the subjects did not recognize their own records but their judgments were markedly affected. The subject would give his own record a much better rating than similar records from other subjects. Occasionally a subject gave his record a negative rating, but never an indifferent rating. When the subjects fully recognized their records as their own then judgments of them returned to the impartial level.

In the above experiment it is to be noted that the particular stimulus to self-activity, in this case a challenge to self-esteem, operated through unconscious processes. However, the active self was consciously active. This means that conscious self-activity can be stimulated by unconscious need. But, however unaware the self was of the source of stimulation it nevertheless was the center through which unconscious need was organized and expressed. The fact of unconscious motivation has double significance for the development of love.³⁸ It can be ally or foe.

The inimical influence of unconscious processes to the development of love is most clearly seen in two general

38. See Hendricks, FTP, 4 ff. for a summary of the psychoanalytic concept of the unconscious. See Allport, PER, 183 ff. for a critical review of the concept.

areas of experience: childhood and war participation. Psychoanalysis has revealed the present influence of traumatic experiences of childhood, long since forgotten. The study by Pease of a young neurotic adult clearly reveals the influence of forgotten childhood experiences.³⁹ When the content of unconscious processes consists of traumatic and unassimilated experiences these constantly make their demands on conscious self-activity and thus influence and control or prevent development.⁴⁰

The effect of war participation (active combat) is to introduce the element of conflict into the content of unconscious processes. However this conflict turns not on love in general but on Christian love in particular. The irreconcilable conflict between the way of war and the way of Christian love is apparent to any who are acquainted with the life and teaching of Jesus. To the individual so acquainted the way of war comes as a patriotic necessity.

Many intricate arguments are advanced to reconcile the way of love and this war; and the conscious self (out of necessity to support self) may accept them; but underneath (unconscious processes) the conflict goes on. Powerful social forces and feelings are mobilized in war time to help

39. Pease, Art. (1929).

40. The experience of W. E. Leonard, described in The Locomotive-god, New York: The Century Co., 1927, is a classic case in point.

swing the individual to acceptance of his role in the war effort. But inevitably peace comes and with it time for reflection. Peace brings with it emphasis on ways of action more closely correlated to love and a much lessened social approval and support of war. In time of war self-commitments to the ways of love are repressed. In time of peace self-commitments to the ways of war are repressed. But there is a difference. The times of peace do not carry equal organization of social forces and feelings to support it as does war. In fact war has resulted in institutions (as the American Legion) that foster continued self-commitments to it.⁴¹ Add to this the fact of war's traumatic nature and then it becomes plain that the way of war has great influence on the development of love within the individual.

The inevitable conflict between war and love and their correlates can remain in the unconscious processes. And where the commitments to war are strong (as in most who were completely identified with the war effort) the self is motivated to actions and interests that are inimical to love (as in glorifying the conquests of the war, extolling its heroes, joining its organizations -- such as the American Legion, raiding the national treasury for "benefits").

41. It is to be noted that the American Legion and similar organizations owe much of their appeal and strength to the fact that they glorify the individual's participation in war.

If the way of love has been deeply ingrained in the individual, peace is apt to bring a revival of commitment to love and a regret of participation in war; and the self is motivated to actions and interests that promote love (such as efforts on behalf of continued peace, or, negatively, "debunking" the war). Often conflict between the way of war and love is fully recognized by the self and open stand is taken on the issues involved. But the more insidious attack on love, and hence on its development, is to be found in those individuals not consciously aware of the fact of conflict and the resulting motivations that stir the self to activity.

In view of the influence of the content of the unconscious processes on the development of love it is evident that training of such processes be understood and undertaken. Proper, normal development in childhood will insure proper content of unconscious processes. It is pertinent, then, that parents and ministers understand the course of normal development; also that they be able to recognize maldevelopment when it occurs.

The church could insure proper development of love in childhood through psychological training of its ministers, teaching parents, maintenance of child guidance clinics, co-operation with such clinics, and promoting a Christian ministry in psychiatry. On the question of influence of war

it is obvious that the church should bend every effort toward its elimination. But whereas elimination is not a fact, the church can understand the issues of conflict between commitment to war and to love, lead its constituents to self-understanding, make clear to them the possible solutions, and encourage recommitment to love.

In summary, the nature of self reveals several aspects of great significance to the development of love; self-esteem, self-reflection, and unconscious processes. The function of self-esteem in self-activity warrants the conclusion that love must be made an intimate, personal issue in which the welfare of the individual is vitally concerned. The function of self-reflection in self-activity warrants the conclusion that it is through values and ideals that the self, in the true sense, determines the direction and end of self-development. The function of unconscious processes warrants the conclusion that their content must be of such a nature as not to prevent the full exercise of self-activity. Love must be trained into the unconscious processes.

4. CONCLUDING DEFINITION OF SELF

The considerations of the previous section reveal the following self-activities: self-esteem, social regard, reflection (reason and judgment which result in values and ideals), and forward looking. In addition self-activity is

marked by consciousness and it is in consciousness that the self is motivated by unconscious processes. In view of the foregoing the self may be defined as the conscious focus of personality as it confronts the present and future (forward looking); of which the emotional core is self-esteem (most active in social situations that challenge it); and whose greatest achievements (values and ideals) correlate with the development of its ability to reflect (reason and judge).

CHAPTER VI

THE ENVIRONMENTAL BASIS: CULTURE

Up to this point love has been considered from the point of view of its basis in body, in mind, and in self. It is clearly discernible that personality is not alone body, mind or self, or the sum total of the three. Previous considerations have suggested a fourth factor which influences the organization of character. The family has been spoken of as of central significance to the development of love, as also have values and ideals. There are factors in the family and elsewhere that for the individual originate not in body, mind, or self-activity alone. In large part they come to the individual through his social heritage. These factors are now considered in their own right under the general heading of environmental basis.

The term "environment" is used to designate the sum total of social forces and conditions surrounding any individual. In this sense the term is practically synonymous with "culture." They differ in that environment includes all conditions surrounding the individual, natural (climate) and social (customs, mores). "Culture" is used to refer to one's social heritage, that is, the forms and patterns of living developed by persons living together and into which the

individual is born. "Culture comprises inherited artifacts, goods, technical processes, ideas, habits, and values."¹ Or as Tyler expresses it, culture consists of "any . . . capabilities and habits acquired by man as a member of society."²

It is well to differentiate between culture in general and culture in particular. Mead's distinction makes for clarity. Culture, she says, is the "whole complex of traditional behavior which has been developed by the human race and is successfully learned by each generation." A culture can mean the forms of traditional behavior characteristic of a certain society, race, area or group.³ Use of the term "culture" in this paper will refer to culture in particular.

Basic in a culture are the folkways and mores. Folkways are the manner in which men achieve desired ends (as, manner in which dwellings are constructed). Mores are those folkways which have through use attracted an attitude of "rightness." Hence they are more compulsive.⁴

Folkways and mores might be labeled cultural traits. A clustering of traits (material, non-material, or combinations of both) around a central or core trait constitutes a cultural complex (as baseball in the U. S. A.).⁵ Cultures

1. Malinowski, Art. (1941), 621.

2. C. B. Tyler as quoted by Monachesi, Art. (1937), 29.

3. Mead, CCPP, 17.

4. Monachesi, Art. (1937), 38 ff.

5. Schmidt, Art. (1937), 32 ff.

consist of combinations of cultural complexes which combinations are designated "cultural patterns." A simple culture, e. g., the Dobuan, has but one cultural pattern. A complex civilization as in the U. S. A. may contain many such cultural patterns.⁶

The argument of this chapter is that the cultural patterns, which form the content of the growing person's environment, are of outstanding importance in the development of character dominated by love. Love is developed in relation to other persons, a relationship which exerts a formative influence on the character development of the individual. If the dominant cultural patterns are organized on bases inimical to love, then the development of love will be a difficult and improbable achievement. Love is directly contingent upon the cultural patterns conducive to it.

The first section of this chapter will establish the influence of social environment upon character formation and at the same time reveal the fact that love is directly dependent upon the cultural patterns of the person's environment. The second section will consider the nature and functions of culture pertinent to the development of love. The last section will consider in detail those particular cultural institutions that are especially significant to the development of love.

6. Cf. below, p. 185.

1. ENVIRONMENT AND LOVE

Love, as it has been defined in terms of a sentiment, is a part of the organization of life known as character. That being the case, it follows that what influences character in general may also influence character in the particular aspect of love. Thus, if environment influences character, it is also influential in the development of love.

Experimental evidence that environmental factors shape and influence character is available. Dashiell has summarized the effects produced in the individual by spectators, co-workers, competitors, social encouragement and discouragement, and group discussion.⁷ Significant effects were observed in all cases. Moore, to test "the comparative influence of majority and expert opinion," conducted a series of experiments with 95 subjects.⁸ He presented to his subjects two concurrent stimuli of three different types: a) linguistic (consisting of statements containing poor grammar or misused words); b) ethical (pairs of undesirable traits of character); and c) musical (pairs of sounds on a reed organ). Two days after the first judgments were made the procedure was repeated to determine change due to chance. Two and a half months later the same subjects were given an opportunity

7. Cf. Dashiell, *Art.* (1935), 1097-1149.

8. Moore, *Art.* (1921).

to register judgment on three new series of paired stimuli, but before each pair was presented a second time the subjects were informed of a majority opinion of the question. The procedure was repeated two days later but this time preceded by report of an opinion rendered by experts. It was found that in matters of linguistics and ethics opinion was reversed to agree with majority opinion to the point of five times chance; in musical ability, two times chance. This reveals the influence of environment and the individual's amenability to it.

Similar studies by F. H. Allport, investigating the influence of group on judgments of comparison, revealed ". . . a tendency toward moderation in judgments made in concert with others . . ." And individuals tended to avoid extremes in judgment when judging socially.⁹ In other words the presence of others makes for conformity.

Newcomb describes a four year study (1935-1939) of the changes in the political and economic attitudes from freshman to senior year at a new, progressive women's college (Bennington).¹⁰ Comparison studies were made of some students at Skidmore and Williams. In all three colleges liberalism increased in the years from freshman to senior but the change

9. Allport, SP, 276 ff.

10. Cf. Newcomb, PSC.

was more marked at Bennington. Whereas most of the entering freshman in 1936 expressed themselves in agreement with the views they attributed to their parents, as in favor of the relatively conservative candidate for president, 84 % of the juniors and seniors favored either Roosevelt or one of the more radical candidates, Thomas or Browder. Such extensive and persistent attitude changes were effected by teaching and the atmosphere of the community.

Wheeler and Jordan also studied the influence of majority opinion upon individual opinion.¹¹ From their study they found that group opinion facilitates agreeing individual opinion to an extent almost three times chance and inhibits disagreeing opinion to almost one-half chance. Doroschenko found differences among the children attending her nursery in Kiev.¹² Those whose parents were revolutionaries and had very little family life formed larger groups than did the children in the second group whose parents were attempting to preserve old traditions in family life. She observed that the games of both groups reflected the style of living of their respective environments.

The foregoing studies concern the influence of majority groups within cultural areas and reveal the influence of cultural patterns by implication. There is possible difference

11. Wheeler and Jordan, Art. (1929).

12. Reviewed in Murchison, HSP, 1074.

on any number of questions and situations in any cultural group. And if majority opinion is so influential on questions where differences are permissible to some degree, how much more influential upon the individual are cultural patterns which are such precisely because they are accepted and made dominant by the majority in the group or society.

The most cogent evidence of the influence of environment upon character comes from anthropological studies. these studies reveal that different cultures embodying differing cultural patterns produce personalities, consistent within that culture, but markedly different when compared with others. Detailed consideration of the Dobuan, a cultural group markedly unique, makes this point clear.

Dobu Island is one of the d'Entrecasteaux group which lies off the southern shore of eastern New Guinea.¹³ The Dobuans put a premium upon ill-will and treachery, making them the recognized virtues of their society. They are lawless and treacherous. Every man's hand is against every other man's.

Dobuan social organization consists of a definite locality of some four to twenty villages. Each locality is a war unit at permanent conflict with every other locality. Conflict, treachery and violence dominate within as well as

13. Cf. Benedict, PC, 130. This portrayal of Dobuan society is taken from Benedict.

between localities. Those who live together in the daily routine are the ones who do each other supernatural and actual harm. They ruin each other's harvests, steal by sorcery, ruin economic changes, bring disease and death. Individuals live and associate with those who threaten their safety and well being.

Marriage begins with an act of hostility on the part of the mother-in-law. She stands in the doorway of her hut where the prospective groom has been sleeping with her daughter. The groom is trapped and marriage begins. Marriage is prohibited between members of a village. Therefore marriage brings together two hostile villages. Each party to marriage owes first and final loyalty to the family of their own mother; which family line is known as one's "susu." The question as to whose "susu" rules the new family is solved by alternately living for one year in the two villages involved. When living in the wife's village her "susu" rules and the husband is regarded and treated as an outsider and must play a role of humiliation. The next year reverses the situation in the husband's village, and so on till the union is ended or broken.

Ownership is fiercely exclusive among the Dobuans and is most clearly seen in the beliefs about hereditary proprietorship of yams, the chief source of food. The line of yams descends within the "susu." One's seed yams are taken

by the partners into the common gardening that accompanies marriage. But always, each spouse grows only his or her yams in their particular half of the garden plot. No others could grow for him. One's yams are made to grow by magical incantations owned individually and secretly within one's "susu." One zealously guards the magic by which he grows his yams. If one happens to reap an abundant harvest, he attributes it to the success of his incantations through which he has stolen yams from some other garden. A man has no notion that one can plant or grow more yams than he. Whatever surplus harvest a neighbor reaps has been magically stolen from another's garden.

All Dobuan existence is cutthroat competition, every advantage is gained at the expense of a rival. But this competition, and rivalry is seldom open; rather it is secretive. It is reflected in religious or magical practices, the two being identical among the Dobuans. There are no supplications to any supernatural beings, no gifts or sacrifices. The few supernatural beings are a few secret magical names, the knowledge of which gives the power to command. No man gains such knowledge unless he pays for or inherits it, and the knowledge is jealously guarded. Every undertaking has its appropriate magical incantations. The belief is that yams cannot grow, sex desires cannot arise, economic exchanges be made, nor trees be protected without resource to magical practice.

Suspicion runs to paranoid lengths among the Dobuans. Diseases are imposed upon one by means of another who possesses the ability to afflict a disease through the proper magical formula. Thus disease comes through enemies against whom one must protect oneself by means of proper counter-incantations.

Dobuans exclude laughter and make dourness a virtue. It is a prime obligation to refrain from pleasure in important activities like gardening and trading expeditions. This dourness is a close correlate with the jealousy, suspicion, prudery surrounding sex. No Dobuan would admit that a male and female were together, even for the shortest time, for any other purpose than intercourse. Trespassing in a neighbor's house or garden is forbidden. Any meeting between man and woman is regarded as illicit. In fact a woman alone is considered as legitimate prey and any woman who does not flee the presence of a male is taken advantage of. Usually a woman for protection takes with her a child when she travels alone. During the season of woman's work in the garden, the husband stands guard in the doorway of the house, seeing that she talks to no one. He even keeps track of the amount of time she is gone into the bushes to take care of the natural body functions and may, in extreme cases, accompany her in spite of the great prudery of the Dobu. However dourness and prudery exists with a high degree of prenuptial promiscuity and high estimation of sex passion and technique.

Both men and women rate sex satisfaction high and are concerned over its achievement. There is no belittling of physical sex. The stock teaching for wives who would hold their husbands admonishes them to keep their husbands as sexually exhausted as possible.

The type of character that emerges from the Dobuan cultural patterns is summarized by Benedict.

The Dobuan, therefore, is dour, prudish, and passionate, consumed with jealousy and suspicion and resentment. Every moment of prosperity he conceives himself to have wrung from a malicious world by a conflict in which he has worsted his opponent. The good man is the one who has many such conflicts to his credit, as anyone can see from the fact that he has survived with a measure of prosperity. It is taken for granted that he has thieved, killed children and his close associates by sorcery, cheated whenever he dared. As we have seen, theft and adultery are the object of the valued charms of the valued men of the community.¹⁴

Dobuan life reveals how significant culture and its patterns are in the formation of character. The cultural patterns involve suspicion, distrust, fierce competitiveness, brutal possessiveness, exclusiveness, fear, hatred, dishonesty, trickery, and destructiveness. Dobuan life idealizes these virtues and character forms accordingly. Here, too, is evidence of the importance of cultural patterns to the

14. Benedict, PC, 168 f.

development of love. It is obvious that the Dobuan cannot love in the sense that love means significant and abiding mutual affection which results in co-operation, concern, helpfulness, kindness, sympathy, and respect. Born into a cultural group organized on the idealized character attributes opposite to those of love, the Dobuan individual conforms to the dominant cultural forces of his group, becoming a person in whom the attributes of love are conspicuously absent. In fact, the kindly disposed, trusting, co-operative, happy, easy Dobuan is a sociological sport who is regarded with contempt and derision by members of his group.¹⁵

Dobuan culture reveals the importance of mores in determining views about right and wrong. Sumner long ago pointed out the significant fact that mores can make anything be accepted as right and prevent condemnation of anything.¹⁶ They define the limits which make right and wrong. Thus a culture can through folkways and mores define patterns

15. Mead's studies of South Sea Islanders finds Mundugumer culture similar to the Dobuan with similar correlation in character produced within it. Much the opposite of the Mundugumer is the Arapesh culture which places premium on social qualities of gentleness, consideration, and maternal qualities in both sexes. Aggression and cruelty are frowned upon. Cf. Mead, FSS.

16. Sumner, FOL, 521.

of love as wrong or undesirable. This is the condition prevailing in Dobuan society.¹⁷

The study of Dobuan culture and the type of person it produces establishes beyond doubt the influential relationship of culture to personality formation. In addition, it is evident that a culture, as in the Dobuan, can be inimical to (*i. e.*, be unlikely to produce) the development of love. The opposite is also a possibility. The conclusion is obvious: to develop love one must take into consideration culture, its patterns, folkways, and mores.

2. THE NATURE OF ENVIRONMENT

We turn now to those aspects of culture that are of especial significance to the development of love.

If inborn nature and capacity has its influence upon personality, so also does the milieu into which one is born. The question now arises as to relative influence of endogenous (the inherent nature of personality) and exogenous (environmental) factors in the development of character.

¹⁷. Benedict points out that normality and abnormality are culturally determined concepts. There are cultures in which our abnormals would function with and command respect. A culture may value and make socially available even highly unstable human types. Cf. Benedict, *Art.* (1934), 64. In our own society the psychotic person may be seen as "one who has rejected existing social organization and developed a compensatory private version of culture." Cf. Dollard, *Art.* (1934), 637.

The question seeks to determine whether forces within the personality create the particular nature of environment or whether the environment stands in its own right as moulding influence. This is the battleground of hereditarians and environmentalists.

On this question the psychoanalysts have tended to the position that biological impulse is the ultimate source of cultural patterns.¹⁸ In other words it is the dynamic organization of instinctual impulses that tends to be reflected in social structures. Thus the monogamous family results from the father protecting his exclusive rights to his female partner; and religion is but a reflection of a thwarted infantile longing for security. Though recent psychoanalytic literature reflects a tendency to emancipate cultural patterns from biological impulse, the extremest position is still maintained with vigor.¹⁹

18. The classical expression of this position is Freud's Totem and Taboo (tr. A. A. Brill), London: G. Routledge and Sons, Ltd., 1919.

19. As Roheim writes: "What I suspect is, that if we had a really intimate analytic knowledge of all cultures it would be possible to prove something similar in every case, viz., the dominant role of a specific infantile situation, infantile anxiety or libidinal trend." Cf. Roheim, Art., (1942), 138. Roheim develops his psychoanalytic interpretation of culture in his book The Riddle of the Sphinx (tr. R. Money-Kyrle), London: The Hogarth Press, 1934. For an expression of the typical psychoanalytic position cf. also, Jones, Art., (1935). For the more generally accepted statement of the relation of "culture and mental disorder" cf. Hallowell, Art. (1934).

There is no brief against the position that biological impulse was influential in the origin of cultures. As Benedict admits, culture originates with human impulse but its final form goes far beyond the original impulse.²⁰ This position, supported by anthropological studies, gives due regard to the Freudian emphasis but goes beyond its oversimplified formulas that result in a static conceptualization of such a mobile and dynamic force as culture is in the formation of personality.²¹ One need but consider the phallic religious customs of India to realize that present forms are far removed from origins and much more complex.

Cultural forms might originate in situations created by human impulses, and in origin be comparatively simple. But diversity results when individuals begin to reflect on, criticize, accept, or reject the forms of experience. It is increased when culture meets culture with inevitable changes, growths, alterations, or when, within a given culture, cultural pattern reacts upon and fuses with other cultural patterns.²² The new, developing configurations of culture gather dynamic factors themselves.²³

20. Cf. Benedict, PC, 36.

21. Allport's criticism of psychoanalytic psychology, as too simplified to account for the complexity of personality, can be applied to the psychoanalytic concept of cultures.

22. Cf. Benedict, PC, 37.

23. Cf. Plant, PCP, 235. This might, to adapt Allport's principle, be called the functional autonomy of cultural forms.

On this question of relation of personality and culture, we can in summary say that the relationship is one of reciprocal influence. "The personality is moulded by the environment, the environment is moulded by the personality . . ."24

However it is clear that culture is more influential in shaping the individual personality than the individual personality is in shaping culture.²⁵ This is apparent in view of the fact that the individual is born into a culture which has already clearly defined cultural patterns to which the impressionable infant is exposed and which, as a consequence, determine to great extent the direction of development. As Benedict writes:

From the moment of his birth the customs into which he is born shape his experiences and behavior. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities.²⁶

The innate factors of personality determine one's capacities and possibilities. But to what extent one realizes one's capacities, and the particular direction in which they develop, is dependent on the culture which provides the raw

24. Plant, PCP, 233.

25. That is, within the life span of any one individual. Before one reaches maturity and fullest ability to influence cultural patterns the culture has placed its stamp on the individual through childhood.

27. Benedict, PC, 3.

material of life. "No individual can arrive even at the threshold of his potentialities without a culture in which he participates."²⁷

It is evident, then, that environment exerts a moulding influence on personality. This is a significant fact in the psychology of love. It means that the development of love is to a great extent dependent upon environmental factors, cultural patterns and institutions. It means that cultural patterns inimical to the love attitude must be removed or, at least, recognized and counteracted. It means that persons, individually and collectively, must extend their endeavors to create and make dominant patterns of love.

But can cultural patterns be changed? They do change. One needs only to remember the present day patterns of love and sex in contrast to the so-called "Victorian" patterns of a generation or so past to realize the changes that have been made. But again, the point needs emphasis, change (or growth) in cultural pattern is much more slow a process than personality growth. And since the first few years, childhood, are the most influential then one's formative years are usually lived in a fairly constant environment.

27. Benedict, PC, 253. The several studies of "Feral Man" substantiate this point. These cases of "wild" children indicate that the lack of a cultural environment reduces human beings to an animal level from which it is most difficult to reclaim them. Cf. Zigg, Art. (1940) for a study of "Feral man and extreme cases of isolation."

Cultural patterns are changed but slowly as far as the life span of any one individual is involved.

However, as significant as possible change of environment is possible control of a person's reaction to his environment. At this point the individual's influence over environment is exerted. The same environment does not influence two persons in identical ways. The differences are to be attributed to the relatively elusive "given" qualities of personality structure. Some persons can achieve the ability to love in a milieu totally unrelated to love (but with great difficulty). And some, in opposite circumstances, will achieve the ability to hate. The person who experiences a situation unproductive of love can be removed to a situation that is productive. (Thus, children can be removed from unloving families and placed in foster homes.) Or the person facing conflicting demands posed by the influence of conflicting cultural patterns (possible, as we shall see, in our "stratified" civilization) can be counselled to the point of resolution of conflict. Or the conflicting circumstances can be removed. (As when parents revise their demands upon and treatment of their children.) These are remedial and preventive measures which must be understood and used in the development of love.

Since the environment moulds personality in its patterns it is pertinent to understand the means through which it

influences the developing life of the individual. Plant finds two avenues of communication, verbal communication and "psycho-motor tensions."²⁸ Verbal communication refers to the spoken and written word through which the environment expresses its wishes, demands, and authority. Psycho-motor tensions refers to the unspoken emotional communications that are expressed in appropriate muscular responses (as in a frown or smile). These two means are not necessarily used separately; more often, and perhaps best, together. But of the two, communication by means of psycho-motor tensions is by far the most impressive and influential.²⁹ These are the means through which the environment can communicate the fact of love for the individual (which love is a necessary prerequisite if the individual achieves the ability to love). This means that love, especially for the child, must be expressed both verbally and emotionally (with appropriate motor expression -- as in caresses, smiles, fondling).

Through these means of communication, environment makes known its demand for conformity. This conforming action is secured by support (reward) on the part of the environment to the conforming individual or non-support (punishment) to

28. Cf. Plant, PCP, 21.

29. This is indicated by the fact that the environment is most influential during infancy at which time verbal communications are limited, as well as by the importance of gesture in acting and oratory.

the non-conforming. Thus the environment through the principles of rewards and punishments, and especially so in the first years of life, secures the desired responses which crystallize in character formation. Rewards and punishments are of great concern to those who would promote the development of love. If love responses are not sought for or rewarded, there is but remote possibility that they will become dominant in character. It is therefore significant to consider whether or not our particular culture with its patterns emphasize love by rewarding and commending love responses. If our culture does not so reward love then small cultural groups (church fellowship) must be promoted in which the appropriate rewards and punishments are understood and utilized in the functions of the group.

Benedict has pointed out that culture has a dominant configuration.³⁰ That is, there is a dominant, key idea around which a culture is organized. Thus, in her studies she finds Kwakiutl culture organized around the idea of rivalry;³¹ Dobu culture around treachery;³² and Pueblo culture around sobriety.³³

The dominant configuration of any culture is of concern if love is to be developed within it. For, as we have seen,

30. Benedict, PC, 50.

31. Ibid., 246.

32. Ibid., 172.

33. Ibid., 129.

in considering Dobuan culture,³⁴ the dominant center of organization can be quite inimical to the development of love.

It is a relatively easy task to determine the dominant configuration in a tribal society; a highly speculative procedure in our complex civilization. Both Benedict³⁵ and Plant³⁶ suggest that the dominant idea of Western culture is rivalry and possession. This is in agreement with common observation and knowledge. Our culture is described by terms such as "capitalistic," "profit-centered," "acquisitive." These terms center on the fact that dominant social striving is conceived in terms of accumulating; and social position is indicated by possessing.

A culture that organizes around the idea of possessing is by necessity individualistic and limitedly co-operative.³⁷ Possession with its rewards of power and prestige becomes an end in itself. As such, with inevitable rivalry, it creates a society marked by possession at the expense of the deprived; competition at the expense of co-operation; and hostility

34. Cf. above, p. 167 ff.

35. Benedict, PC, 245.

36. Plant, PCP, 236 f.

37. Co-operation is usually secured by the promise of benefits accruing to the co-operator. The author once belonged to a co-operative group that voted to pay dividends (though funds were needed for expansion) because it was believed that material benefits were necessary to increase the number of co-operators.

(sublimated in many ways) and "unrelatedness" at the expense of love and "relatedness."

It is to the wisdom and benefit of Christianity that it has recognized the curse and enmity of possession for possession's sake. Christian principles do not deny possessions or the use of power and prestige. They do, however, make such but means to a larger end. They are to be used in the service of the Kingdom of God.

But the historic Church has not always realized the antagonism of a culture organized around the idea of possessing as clearly as did its founder. As a consequence the Church's ability to produce character dominated by love has not been developed to its greatest extent. The Church, the minister, the parent must be aware of the conflict between love and possessiveness.³⁸ With clear-cut understanding they can unite to set the forces of change into operation.³⁹ Thus they can fashion a culture organized around the idea of love and its derivatives.⁴⁰

Cultures can change; cultural patterns can change. Monachesi points out that change is derived from two sources:

38. But confusion of the issues often prevails. As in the case that came to the author's attention of the wealthy man whose immorality was accepted because of his position and the fact that he paid the church bills.

39. As is being done, in one way, through the various co-operative societies.

40. An infinitely long task at best.

invention and borrowing or diffusion.⁴¹ By invention is meant the effects that new discoveries (as the automobile) have on cultural patterns.⁴² By borrowing is meant the impact of culture upon culture and the resulting diffusion.⁴³ But Monachesi's analysis neglects one of the most potent of change sources, namely personality. One needs only to reflect upon Christianity and the personality of its founder, Jesus, to realize the pertinence of this point; or again, Communism and the person of Karl Marx. Individuals, singly and collectively, can seek to understand, set up ideals, and decide on values; and through decision endeavor to achieve those values and realize those ideals. The practical significance of change is the fact that our culture dominated by an idea of possessiveness (though not prohibitive, at least inimical to love) can be changed.

A characteristic of Western culture of great significance to our understanding of the development of love is "stratification" of culture. This is to say that our complex civilization is marked by stratas of cultures existing side

41. Monachesi, Art. (1937), 41. Tarde points out that the basis of social change is imitation and counter-imitation. Cf. LI, xvii. This is but to view the problem from a different aspect, that of the individual's reaction to the source of the imitable. Psychological studies that afford insight into the dynamics of imitation outmode Tarde's concept of imitation as basis of social change.

42. Tarde thinks of invention in a much more inclusive sense, as applied to "all individual initiative." LI, xiv.

43. Perhaps most clearly seen in the case of the Americans.

by side. Dollard's study of caste and class among the negroes of the deep south clearly delineates six different classes or castes. The Lynds' study of Middletown⁴⁴ reveals the differing stratas of an average American city. Where class membership is clearly defined its mark on the character of the member individual is discernible.

The presence of culture stratas in Western civilization is of double significance in the development of love. Negatively, it makes for personality conflict and disorganization. Contributing to the marked culture disorganization that prevails in America is the fact that it has become the melting pot of many diverse cultural groups. There is the conflict of culture with culture⁴⁵ which conflict is expressed in personality conflicts. There is the breaking down of cultural walls under the influence of the American concept of freedom which grants to some degree cultural mobility to the individual who demands it. Thus one may progress from one strata to another and yet aspire to a third; or one may hold membership in several cultural groups at the same time (church, lodge, vigilantes, unemployed, etc.). This melting pot condition of Western civilization, though perhaps a means to a better end, nevertheless creates confusion,

44. R. S. Lynd and H. M. Lynd, Middletown, New York: Harcourt, Brace and Co., 1929.

45. Most tragically seen in cases of foreign born parents dealing with first generation American children.

conflict, and disorganization. The mobile individual has no sure cultural backing or anchorage that makes for inner security (the sense of being wanted). Monachesi aptly describes the possibilities that can combine in an individual under such circumstances. He writes:

The impact of cultures produces situations in which the life pattern of the individual is full of contradictions; he is personally disorganized; he has no consistent way of adjusting to life. He may come from a family in which the father is considered the master of the lives and destinies of its members; he may belong to a church that places emphasis on honesty and obedience; he may belong to a boy's gang that raids downtown department stores; he may go to a school that teaches that each individual is born free and equal; he may be working after school in a store under an individual who has no concern for human rights and freedom; as he grows up, he may marry a woman who has been reared in an entirely different environment, with different standards and patterns of behavior. In all of this one may wonder what is right and what is wrong.⁴⁶

With this conflict and disorganization of culture the issue of love is concerned. Conflict, disorganization results in frustrations which lead to aggressions -- all of which renders personality barren ground for the growth of love.

Those institutions whose interests are in the development of love can do most for the individual caught in the eddies of culture conflicts by leading him to an

46. Monachesi, Art. (1937), 50 f.

understanding and grasp of all the conflicting factors involved, such an understanding as empowers one to live in the midst of cultural patterns unfriendly and unsympathetic to love, and, at the same time, furnishing that individual with a unifying idea that transcends the contradictory ideas of the conflicting cultures. To this end the idea of God and the Kingdom of God, demanding the supreme loyalties of the believing individual, becomes particularly relevant. It can become the unifying center of personality structure, supplying a basis of security (wantedness) which is necessary for any relationship and particularly for the relationships of love.

Stratification has the weakness of its vices, also, the strength of its virtues. On the positive side the fact of stratified cultures suggests the possibility of the creation of a cultural group dominated by love patterns. This is the particular opportunity of the Church in the attempt to foster the growth of Christian personality, an opportunity too little utilized.

The Church, if it grasp its opportunity, may create a fellowship (a society within society) of the faithful in which the individual comes under the full force of love in operation. To realize this function the Church becomes more than an organization for the sole purposes of worship. In

addition it becomes a fellowship which reaches into all the areas of life of its constituent fellows.

This signifies, among other things, that the individual Church will be a community organization in close physical relations with its constituency. In light of this, Church membership on the basis of sect preference militates against the promotion of love because such a basis often renders economic, social, political, health, recreational, and educational fellowship a physical impossibility. So, too, does the large city Church that attracts its membership from widely separated communities. It is obvious that the Church needs to reconsider its structure and function in light of its failure to aid to fullest extent the development of love in its membership.

3. CULTURAL INSTITUTIONS AND LOVE

Human beings are characterized by needs or tensions that demand satisfaction. Individuals find ways and means to satisfactions. Groups of individuals gradually develop ways and means to satisfactions that are given the stamp of "right" and become compulsive for members of the group. Thus there grow up behavior patterns and attitude patterns. These sponsored by the group keep the individual in line and determine his behavior. Habitually associated behavior patterns and attitude patterns crystallize into agencies for

their preservation and perpetuation. These agencies are cultural institutions.⁴⁷

The characteristics of an institution are: an underlying idea (implied or expressed); a complex of folkways, mores and customs; codes (rules and laws); standardized habits; organization; and physical properties (tools).⁴⁸

The functions of an institution are threefold: 1) to satisfy human needs; 2) to sponsor the mechanisms of community existence; and 3) to serve as an instrument of social control.⁴⁹ It is obvious that in fulfilling these functions cultural institutions influence the development of character.

There are several institutions current in Western civilization that have especial significance in the production of character: the family, war, and the church. We consider these in turn.

1. The Family and Love

Many definitions of the family are offered; but too often from the standpoint of special interests and emphases. Parten lists several differing approaches to definition: 1) the U. S. Bureau of the Census -- all persons living together in the same household, nobody else; 2) the biological

47. Cf. Monachesi, Art. (1937), 41; also Hertzler, Art. (1937), 58 f.

48. Cf. Hertzler, Art. (1937), 64 f.

49. Cf. *ibid.*, 60 f.

or natural -- parents and offspring, if any; 3) natural social -- a group of persons who both live together and have a marital or parent-child relationship; and 4) the social -- all individuals related to the head of the household and living under a common roof.⁵⁰

As our purposes concern the development of love which begins in the infancy of the individual, an acceptable definition must relate to child-rearing. Such a definition, broad in scope, giving due regard to the biological nature of the family as well as its economic and social nature, is that offered by Mead. The family is "the permanent group which raises the children and gives them status in the community."⁵¹

The nature, basis, and function of the family differs in the many cultures known. Hence a "psychology of love," as it relates to the family, differs in differing cultures. We necessarily limit our consideration to the family in Western civilization.

The family in Western cultures is predominantly patriarchal in nature. Its basis is marriage in which the erotic relationship is fundamental. Its function is status-giving, child-rearing.⁵²

50. Cf. Parten, *Art.* (1932), 29 ff.

51. Mead, *Art.* (1932), 23.

52. *Ibid.*, 23 ff.

Western culture continues the patriarchal family but not without changes. The care of children is still placed largely in the hands of the mother. And present trends tend to place that responsibility more and more completely in her hands. America's swing from agriculture to industrialization has, more than ever, taken the father out of the home. This fact makes the mother the dominant influence in the training of the child. The mother becomes most significant in the development of love.⁵³

In contrast to the family organized on the basis of blood relationship marked by convenience and necessity (matriarchal or patriarchal) the modern family is based on a love relationship of desirability. Thus the family of today emphasizes the marital relationship, the "spouse-unit," as its cornerstone.⁵⁴

Primary in the marital relationship of Western culture is the erotic pattern, which is an influential factor in American culture. The family becomes not a necessity for economic co-operation but a free service of love. Progressive

53. Recent authors who deal with the development of love emphasize this fact, making it the cornerstone of interpretation. Cf. Menninger, LH; and Suttie, OLH.

54. This in contrast to the matrilineal family of the Nairs of Malabar where the father is practically eliminated from the family and the partial elimination that occurs in parts of Indonesia, Western Melanesia and New Guinea. Cf. Mead, Art. (1932), 24. Also in contrast to the patrilineal family in which polygamy is practiced or where the family is an economic necessity.

equalization of the status of women is pursued. Children are not future continuators of the family but new bonds of love.⁵⁵

Benedict finds the basis of the American family, the "spouse-unit," a very precarious one.⁵⁶ Our society makes the lot of the spouse-unit difficult by its withdrawal of social rewards from parenthood. Bringing up children is a financial and professional liability, not an asset. "The social rewards are, in contrast to practically all societies, nil. Parents have sacrificed, and their sacrifices will not even give them life-long intimacy with their children."⁵⁷

Benedict's criticism is apt but is directed more against the discrepancy between economic and social and familial values rather than against the spouse-unit or sex-love marriage relationship. Such discrepancy is directly related to the dominant motif of Western culture -- possession.⁵⁸ Znaniecki points to the advantage of the "spouse-unit." Its erotic basis stabilizes a powerful social force, sex, giving it socially recognized and organized paths for full manifestation.⁵⁹

55. Cf. Znaniecke, Art. (1941), 61.

56. Cf. R. Benedict, "The Psychology of Love," an unpublished paper furnished the author by the courtesy of Seward Hiltner, executive secretary of the Commission on Religion and Health of the Federal Council of Churches.

57. Ibid.

58. Cf. above, p. 180 f.

59. Znaniecki, Art. (1941), 61.

The function of the family, likewise, differs in differing cultures. Many of the traditional functions have been removed from the family in our society and placed in the care of institutions -- thus with education, home industry, and recreation. However there is one universal function of the family, as Mead points out, the status-giving, child-rearing function.⁶⁰ It is in the realizing of this function that love is or is not developed.

Malinowski suggests that culture influences the development of character by moulding and organizing the emotions.⁶¹ This is in accord with sentiment organization as the basis of character formation.⁶² And, as family is the product of its particular culture, therefore the carrier of culture, then the emotional relationships of the child and the home are the focus of character training. Here culture and the given nature of the individual first come together and result in the first and most influential patterns of behavior. Hence, we turn to the emotional relationships between child and family.

The attitude of parents has great influence upon the child. Thus a psychology of love begins with the parents before the child is born. There are those who trace

60. Cf. Mead, Art. (1932), 24; cf. also Plant, Art. (1932), 66 f.

61. Cf. Malinowski, SRSS, 205.

62. Cf. above, p. 118 ff.

children's attitudes in part to prenatal influences, placing emphasis upon the mother's attitude toward the foetal baby. Such relationship is certainly beyond demonstration, but in view of the known relations between mind and body and the possible influence of mental states upon the organism, it is at least plausible. At any rate pre-natal attitudes carry over into post-natal attitudes where such do have their effect. Thus, the achievement of love in any individual begins with the parents.⁶³ (Symonds points out that parents who treat their children unfortunately and unsatisfactorily usually have had similar experiences with their parents.)⁶⁴

There are others, especially Rank,⁶⁵ who attach great significance to the trauma of birth. Here, they contend, is the first anxiety reaction and it sets the pattern for all such reactions. The least that can be said for this viewpoint is that it is a guess. The most that can be said is that it is a good guess. Treatment of claustrophobia and agoraphobia (the conditions of which are present in uterine life and birth) has been most successful when understood from the standpoint of uterine life and the traumatic experience of birth. Theory on this basis adequately accounts

For

63. We say "parents" because the father's attitudes influence those of the mother.

64. Symonds, Art. (1937), 206.

65. Cf. O. Rank, The Trauma of Birth, London: K. Paul, Trench, Trubner and Co., Ltd., 1929.

for some conditions of these ills inexplicable on other bases.⁶⁶ At any rate, those interested in the development of love will take measures to provide for childbirth as non-traumatic as is at present scientifically possible.

The newborn infant is completely dependent upon its environment for the necessities that maintain life. And the environment in the person of the mother usually supplies the infant's needs. Human beings live in this state of dependency for a protracted period. It is this biological fact that contributes to the mother's significance in character formation for because of it she is usually given the role of child caretaker in most cultures. Thus culture works closely with biological nature which ties mother and child so closely together.

As pointed out, the mother assumes a role of first importance in the emotional training of the child both by reason of biological and of cultural role. She cares for the infant's needs which are expressed organically and center in the mouth (oral zone), anus (anal zone), and genitals (genital zone). Through these zones the needs of the child are expressed and the manner and attitude in which they are met affects the relation that comes to exist between the child

66. For example, the explanation of the curious condition of being both claustrophobic and agoraphobic. From the author's lecture notes of H. A. Murray's course "Dynamic Psychology," Harvard University, Fall, 1942.

child and its environment. In reaction to the response to its needs the child learns to respond to the environment.

All degrees of emotional relationships are formed by children. But significant to the development of character are the emotional relationships of rejection or the opposite, over-protection (the rejection-over-protection factor) and dominance or the opposite, submission (the dominance-submission factor).⁶⁷ These factors refer to qualitative relationships yet may be thought of in terms of quantity. Fitz-Simons has constructed a scale for the measurement of rejection-over-protection with statements running from +4 (parent indulges child -- cannot refuse requests) through 0 to -4 (parent uses severe punishment).⁶⁸

The ideal in emotional relationships is not too much or too little, but that is an ideal difficult to realize. The wise parent neither over-protects nor rejects his child. He gives affection moderately, providing the necessary care for the child's growth and protection but not coddling to the point that prevents the development of emotional maturity and the achievement of independence.

67. Cf. Symonds, Art. (1937), 198. Symonds has summarized well the emotional components in parent-child relationships. Our exposition is greatly indebted to his work. Flügel's PSF recognizes the above factors in a chapter on the love and hate aspects of development and in another on the dependence aspects.

68. Cf. Fitz-Simons, SPCR, 44 ff.

Parents not only can tend to one extreme or the other on these two emotional factors but can inconsistently and alternately over-protect or reject (as when a parent who fundamentally rejects his child compensates with over-protection due to feelings of guilt). This is called ambivalence. the result can be uncertainty, confusion in the child. (Anna Schachtel in an unpublished paper on "Some Conditions of Love in Childhood"⁶⁹ points out that the child certain of its rejection stands a better chance to adjust and compensate than the child who is uncertain due to "pseudo-love" on the part of the mother). Thus there are three extreme and undesirable forms of the rejection-over-protection factor: rejection, over-protection, ambivalence. A parent may also be inconsistent in his dominance-submissive behavior to the child -- severe at one time, lax at another. Thus on the dominance-submissive factor there are also three extremes: dominance, submission, and inconsistency.⁷⁰

Fitz-Simon describes the behavior of the parent who rejects the child.⁷¹ Such a parent sees mostly shortcomings, uses severe punishments, deserts child, evicts child, turns child over to an authority, puts child in an institution,

69. Furnished the author by the courtesy of Seward Hiltner, executive secretary of the Commission on Religion and Health of the Federal Council of Churches.

70. Cf. Symonds, Art. (1937), 200.

71. Cf. Fitz-Simons, SPCR, 134 ff. Newell, Art. (1934), also considers this problem.

does not provide financial support, criticizes child, threatens to evict child, deliberately frightens child, locks child up, threatens to report child to authority, pays no attention to child, spans child, does not provide advantages, does not spend time with child, neglects child, compares child unfavorably, is hard on child.

Fitz-Simons also describes parental behavior indicative of over-protection.⁷² Such a parent indulges the child (can't refuse requests), cares for child's physical needs to an unusual degree, sleeps in same bed with child, spends all possible time with child, pushes child, gives money and special privileges, spends time playing with or amusing child, gives in to child, excuses child, defends child, sleeps in same room, sees few if any faults, protects child from unhappiness, protects child from what he considers harmful, makes effort to improve child's condition.

Symonds describes the aggressive-compulsive-dominating-hostile behavior on the part of a parent in these terms: parent pushes child, threatens punishment, nags child, spans, whips child, is hard on child, criticizes child, threatens to evict child, deliberately frightens child, uses severe punishments, turns child over to authority,

72. Cf. Fitz-Simons, SPCR, 131 ff. Hattwick, Art. (1936), also considers this problem in more general terms.

plans for child, cares for child's needs to an unusual degree, gives toys and special privileges.⁷³

Symonds also describes the submissive-neglectful behavior on the part of a parent in these terms: parent indulges child, cannot refuse requests, gives in to child, does not provide financial support, deserts child, neglects child, does not spend time with child, pays no attention to child.⁷⁴

The foregoing descriptions deal with extreme parent-child emotional relationships. The type of child produced in reaction to each is significant to the achievement of love. After surveying the studies on this subject Symonds concludes that it is difficult to draw more than hypotheses.⁷⁵ The several studies offer contradictions as well as agreement. But, in general, it is indicated that if either or both parents reject the child he is likely to be characterized as

. . . aggressive, rebellious, hostile, jealous, attention-getting, hyperactive, or annoying in school. The rejected child may show such delinquencies as truancy, thieving, and finds satisfaction in having his mother upset about him. The rejected child tends to show the patterns known as emotional instability. In general the rejected child shows defense mechanisms.⁷⁶

73. Cf. Symonds, Art. (1937), 204.

74. Cf. loc. cit.

75. Loc. cit.

76. Ibid., 205. Partridge, Art. (1939), 51 ff., points out that among other causes truancy is due to lack and need of affection from parents. Lander, Art. (1941), 153, in a study of 116 delinquent Jewish boys found as traumatic factors -- maternal rejection in 47 % of the boys, and paternal rejection in 34 %.

The rejected child is the unwanted child; the child that has sought for affection and been refused.⁷⁷ This means that the child's first attempt to establish an affectional relationship has been refused, an extremely traumatic experience. It is possible that the child, later becoming the adult, will never attempt to establish other affectional ties for fear of rejection. It may be that the individual will go through life constantly seeking, demanding affection (that which it was denied) but always unable to accept it when offered. Rejection can lead to an underlying sense of betrayal, to which Knight traces some cases of chronic alcoholism.⁷⁸ The infant's first affectional relationship with parents is basic to the feeling of "wantedness" which is necessary to proper self-respect (self-love) which, in turn, is necessary if one establishes a love relationship with others.⁷⁹

Symonds finds the over-protected child characterized as:

. . . over-dependent, infantile, possessing feelings of inferiority, withdrawing, poor social adjustment, poor work habits, having poor vocabulary, or being poor in arithmetic. These may all be classed as escape mechanisms.⁸⁰

77. Psychoanalysts rightly emphasize the fact that the infant can first experience rejection through oral deprivation in nursing.

78. Cf. Knight, Art. (1937), 545.

79. The feeling of "wantedness" is basic to the sense of security.

80. Symonds, Art. (1937), 205.

Levy finds that when maternal over-protection is dominating, submissive traits result (obedience, authority-acceptance, dependence, and in boys -- effeminacy). When maternal over-protection is indulgent, aggressive traits result (commanding, bullying, seeking "limelight"). Levy, Aichhorn and others find the pattern, father aggressive and hostile, mother over-protective and sibling rivalry, leading to pronounced aggression which leads boys to rebellion against society and into delinquency. MacDonald reports the pattern, mother aggressive, hostile and rejecting, father submissive, related in six cases to boys who were passive and effeminate but who, when thrust into masculine situations, would make uncalled for physical attacks accompanied by cruelty and showed conduct such as stealing, lying, truancy, and sex misconduct.⁸¹

It is obvious that extreme emotional responses on the part of the parent in parent-child relationships calls forth emotional responses which when crystallized into sentiments render the child incapable of achieving the ability to love. Love implies a relationship characterized by emotional warmth, mutual respect and concern, acceptance, co-operation, and consideration. Rejection, over-protection, ambivalence, dominance, submission or inconsistency make for frustration,

81. The foregoing conclusions by Levy, Aichhorn and MacDonald are summarized in Symonds, Art. (1937).

sense of betrayal, defensiveness, aggressiveness, hostility, resentment and the like. These militate against any and all relationships. The child needs to be loved (accepted) but not over-accepted. Likewise, it needs to learn to respect authority (through dominance) yet achieve independence (through parent's submission). Judicious balance, weighted on the side of love, is the guiding principle in parent-child relationships.

We would emphasize the significance of parental love toward the infant and child as necessary to the development of love. Its significance lies in the fact of the child's great impressionability. The dependency nature of infancy forces the infant and parent to establish some kind of relationship. The nature of this relationship tends to leave its imprint on the developing character of the child by reason of the fact that in the give and take of this relationship character is formed.

Experimental evidence supports this point only by implication. Lurie, Levy, Rosenthal, and Lurie in a study of 255 boys and 145 girls, 400 problem children, found the home as causative factor in 331 cases and a combination of home and neighborhood in 67 cases, a total of 398.⁸² Lander, in the study cited above, found that of 116 delinquent boys

82. Cf. Lurie, Levy, Rosenthal, and Lurie, Art. (1943).

55 had experienced maternal rejection and 40 paternal rejection.⁸³

Clinical evidence is more readily at hand to attest to the significance of parental affection. Bowlby in a paper on 150 cases studied at the London Child Guidance found environmental factors predisposing to pathogenic character of two major classes: 1) those operative during earliest years of life and which appear to influence the whole cast of the child's character; and 2) those which occur later in the child's life and act as precipitants. Among the environmental factors operative during earliest years, he finds two groups: 1) specific events -- death of mother or prolonged separation from mother; and 2) the general color of the mother's emotional attitude toward the child as expressed in the feeding, weaning, and toilet training processes.⁸⁴ Partridge finds that one cause of truancy is lack and need of affection from parents.⁸⁵ Knight finds that chronic alcoholism is a flight from reality, the underlying personality disorder of which has its origin in a feeling of betrayal in infancy.⁸⁶ Pease in tracing the etiological factors of an adolescent psychotic points to the lack of

83. Cf. Lander, Art. (1941), 153.

84. Cf. Bowlby, Art. (1940).

85. Cf. Partridge, Art. (1939), 51 f.

86. Cf. Knight, Art. (1937), 545.

affection in the infancy of the young man.⁸⁷ The young man in question, as revealed in his diary, was searching for love (acceptance), but, not having experienced it, he didn't know what it was he needed. Reik in discussing the influence of the "father complex" on the nature of the "child psyche" points to the poet Stendhal who detested his father and always remained an atheist out of hatred to his parent's God.⁸⁸ Hinsie writes of a case in which the patient's "impulse to blaspheme the Lord represented an intrusion into consciousness of the earlier developed hatred of his father."⁸⁹

The foregoing by no means exhausts the field of clinical evidence that bears on the significance of parental affection (acceptance) for the child. But it does establish the significance of such relationship, particularly the significance of real parental affection to the achievement of the ability to love.

It should be emphasized that the infant reacts emotionally almost at, if not at, birth. The psychoanalysts emphasize the importance of feeding (oral activity) as the focus of the infant's experience of acceptance or rejection.

87. Cf. Pease, Art. (1929).

88. Cf. Reik, Art. (1919). See abstract in the Psychoanalytic Review, 6, 1919, 212-213.

89. Hinsie, Art. (1926), 151.

Without accepting the sexual interpretation of oral activity,⁹⁰ we can accept the fact of its significance to the establishment of affectional ties. Likewise, the infant probably first experiences parental demands in the process of toilet training (first contact with dominance-submissive behavior on the part of the parent). Reaction to these demands can aid or hinder the development of love. Feeding, weaning, and toilet training are areas of experience significant to the achievement of love for they are areas wherein the infant learns or does not learn love and wholesome response to authority -- in other words, learns to establish qualitative relationships with others.

In summary we say that the family has two major responsibilities in the development of love: first, the responsibility of developing the innate abilities of the individual to the point where he is capable of loving. The entire development is not the sole obligation of the family group. Other institutions play influential parts. But the family starts the process or places obstacles in the path of development. The goal of this familial responsibility is the achievement of the ability to invest one's love independently of family ties. This is maturity.

90. Cf. above, p. 75 ff.

Second, the family has the responsibility of directing the love of the individual to culturally acceptable objects. Unless this is done the ability to establish affectional relationships is seriously threatened if not obviated. The homosexual can love but the unacceptability of his love object estranges him from his fellowmen. The mother-fixated person cannot love another person with real love. Unacceptability of love object renders the lover unacceptable, hence his love becomes a disruptive factor rather than a uniting relationship.

ii. Love and International Conflict

General economic and social conditions leave their impress on the development of personality.

Lazarfeld reports a study of the unemployed village of Marienthal, Austria, which consisted of a population of 1500.⁹¹ The entire population had been unemployed for three years prior to the study. They found that the narrowing of the economic scope of these people was paralleled by a contraction in psychic life. There was a narrowing of the psychological sphere of wants. The youth had no concrete plans for the future. McGrath studying "some effects of good housing on family life" found that better housing

91. Cf. Lazarfeld, Art. (1932).

correlated with gain in health, efforts at betterment, and emotional stability.⁹² Springer in a study to determine differences in emotional stability of groups of children from different social levels found that emotional stability was closely related to the general social status of the individual.⁹³ Children coming from a generally poor social level were found to be more maladjusted and emotionally unstable than those coming from good middle-class homes.

The above studies point to the fact that economic and social conditions have influence on the character of the individual.

Sorokin cogently points out that major social crises such as calamity (war, famine, pestilence) exert drastic influence on the values and ideals of a person.⁹⁴ In the presence of calamity morals totter with values and ideals forsaken.

Calamity has two general effects on the moral and religious life. The first is a polarizing effect. Calamity generates two opposite movements in different sections of the population: one, a trend toward irreligiousness and demoralization; the other, a trend toward extreme religious, spiritual, and moral exaltation.⁹⁵ The effect of polarization

92. McGrath, T. K., Unpublished Thesis, Smith College.

93. Springer, Art. (1938), 327.

94. Cf. Sorokin, *MSC*.

95. *Ibid*.

brings into clear focus the basis of individual character, revealing weaknesses and strengths.

The second general effect is that calamity molds religious and moral conduct in its own image.⁹⁶ This is the effect most pertinent to the development of love. It has been pointed out that cultural patterns influence the sentiments of the individual,⁹⁷ hence the family, and the family influences to great extent the growing child. In this process of influence it is fact that like tends to produce like (the individual tends to conform to cultural pattern). War which brings hatred, hostility, and aggression tends to mold character in its image.

Not only does war mold character in its patterns. It also upsets the emotional equilibrium of mature individuals. Persons who have achieved control of aggressions and hostilities suddenly find their control gone. As Lerner writes:

What war always does is to wear away the normal veneer that covers our violence-potentials, and give a direction and a name to our impulses toward violence.⁹⁸

96. Sorokin, MSC, 156 and 161.

97. War tends to dominate completely the patterns of the cultural groups so involved. As Sorokin summarizes it: "War suppresses or undermines many an activity incompatible with its prosecution, and introduces or reinforces many activities either necessary to or compatible with its prosecution." Cf. MSC, 88.

98. Lerner, Art. (1941), 186.

Hence there appear tendencies and actions incompatible to and destructive of the former character organization. War encourages and releases latent hostile impulses in the individual. And this release with consequent hostile action reaffirms old and less acceptable tendencies that can crystallize in the formation of new sentiments, new character organization. The effects of war can convert a person to the opposite of love.

It is self-evident that war and the pursuit of war calls for the exercise of sentiments opposed to those of love; namely, hostility, fear, aggression, hatred and the like.⁹⁹ Hence Sorokin's point emphasizes the fact that war suppresses love and its correlates of action and furthers those of hatred. Factual evidence attesting to this point can be seen in the Japanese atrocity stories which emphasize the vices of a people to the exclusion of virtues; the "indoctrination" course that makes a civilian a soldier capable of activities and actions heretofore never contemplated, increased juvenile delinquency, the suppression of pacifism, increasing anti-Semitism, and open race conflicts.

War teaches the way of aggression, hostility, and retaliation -- correlates of hatred. This the public learns

99. It must be admitted that war brings within a nation an unusual degree of co-operation. But we point out that it is co-operation based on fear of an enemy and possible consequences, hence it cannot be lasting.

by indirection. The soldier is taught ("indoctrination") directly. And this teaching of both civilian and soldier is greatly reinforced by the traumatic conditions of war time.

Those interested in the production of character dominated by love can ill afford to overlook the characterological consequences of the institution of war. The future will find millions of soldiers returned to civilian life but probably without benefit of "indoctrination for peace." It will contain future American Legion organizations which will defend and extol the war machine and its way of violence (which, indirectly, is but self-glorification). It will contain a future generation fathered by the soldiers of the present.

It is plain that war militates against a society dominated by love and does not produce character dominated by love. The way of war must be set aside. And until it is, every effort must be expended to offset its resulting conditions.

War is no biological necessity.¹⁰⁰ Young,¹⁰¹ Menninger,¹⁰² and Suttie¹⁰³ point out that war has its origins in hostile impulses that develop due to the early frustrations in the life of the individual in relation to his environment. Frustrations result in patterns of hostility, aggression,

100. Malinowski, Art. (1941), 22; cf. also 24 f.

101. Young, Art. (1941), 4 ff.

102. Menninger, LAH.

103. Suttie, OLH.

and hatred. These patterns must be dealt with. War offers the individual an outlet for them.¹⁰⁴ It follows then that efforts to remove war must follow three general courses. First, efforts must be directed toward control of childhood to the extent that frustrations are removed or adequately handled by the child to the extent that hostility and hatred do not rise as a result. Second, efforts must concentrate on a substitute for war, such that will permit the individual to vent his hostile feelings on culturally approved and useful objects in a fashion that harnesses the energy of hostility to useful ends. As William James wrote, "a moral equivalent for war" must be found.¹⁰⁵ And third, efforts must provide the individual a cause or a program that will attract and use his love.¹⁰⁶

104. Cf. Young, *Art.* (1941), 8.

105. As Malinowski writes: "Today, through the incredible efficiency of propaganda and of totalitarian indoctrination, pugnacity can be manufactured, and can transform a whole nation from peaceful citizens into militant units of an enormous belligerent machine. Yet if pugnacity is not an inherent factor of human nature but something artificially manufactured, it can be prevented as well as promoted. This is a theoretical conclusion of the utmost practical importance in our planning for future peace. Wars nowadays are artificially created. By the same token they can be culturally prevented. This is one of the main tenets in our constructive belief in the future. It provides us with a charter for a sound and secure implementation of future plans for perpetual peace and of a peaceful commonwealth of nations." *Art.* (1941), 25.

106. Royce's words have bearing on this point. "My greatest question is not: 'Do I love my neighbor or do I hate him?' but 'Have I, or have I not the right, the worthy, the saving relation to my community, to my family, to my country, to mankind?'" Cf. *WI*, 26.

War brings conditions of pestilence and particularly of famine as today in Europe. These are secondary effects of war and have significance for the development of love. As Sorokin points out such conditions tend to reduce men to the animal level, to the satisfaction of those needs that are elemental to life. Love and its activities are among the higher refinements of human nature. In times of war and famine they are the first to go. Values and ideals thus abandoned due to the exigencies of famine are not resumed in the presence of sufficiency. Once lost they are regained only as they are rebuilt. Hence their loss is at once as permanent as real. The loss of the values and ideals of love by one generation is felt by succeeding generations. For the loss of such does not leave a spiritual vacuum, rather the opposite of love enters life. So that loss is a double loss.

In the interests of love and its development it is obvious that whenever and wherever famine and its consequences can be avoided it is highly desirable. The inevitable conclusion is that nations with the supplies should undertake programs of mercy, bending every effort to do so.

iii. The Church and Love

A normal healthy body is basic to the development of love.¹⁰⁷ The church, then, must be interested in the health

107. See above, Chapter Three.

of all those in whom it would encourage love. It can safely relegate matters of health to those institutions (agencies, hospitals) specializing in it. But never can the church become ignorant of the relation between body and mind. Nor can it escape obligation to bring alleviation to social (slums) and economic (poverty) conditions that foster ill-health and improper bodily growth. To this end the church must crusade against social evils; must work for the cause of labor. The servants of the church must be quick to recognize the signs of disease or bodily dysfunction (especially in the very young) and relate the ill person to the proper sources of treatment. This they must do to aid every person in developing a healthy organic basis for love.

Proper mental and emotional development is necessary to love. Hence the church must understand the nature of character formation and the relative values of environmental pressures in that formation. It must understand economic, social, and political pressures that shape the nature of the family and determine its functions. In this respect the church needs to rediscover the home and family. In its present program, reaching the child directly for one hour per week in the church school, the church is exerting little influence on character formation. Much could be done through a program that reaches parents on the issues of parent-child relationships in the home.

The church must pursue courses of direction, prevention, and remedy. Direction and prevention can be served by an enlightened church leading parents to understanding. Remedies can be affected by church sponsorship of child guidance clinics or church co-operation with child guidance experts. It is obvious, however, that the church little realizes the significance of parent-child relationships and does little about them. But until the church awakens to this fact and to its opportunity in this area, its efforts at religious education will remain ineffective.

The efficient church will understand the nature of the culture in which it exists as an institution. It will see its part and function. In our culture the church must recognize the dominant motif of culture and its discrepancy to the motif of love. The church will teach its people the art of loving in a culture to great extent unfriendly to love and at the same time use its position and influence to center culture on love and away from the idea of possession. The church, so often conservative, must become progressive.

In the interests of love the church will realize its stake in the question of war and peace. War, it cannot be denied, promotes hatred, aggression, hostility, revenge and the like. All of which means the absence of love. Ten million young men (in our country alone) have been "indoctrinated" with the attitudes that make good soldiers. The

influence of that indoctrination fixed by the accompanying traumatic experiences of war will in many cases be permanent. The church must, if it develop love, work for the causes that make for peace and which will prevent the indoctrination of a future generation. It must raise its voice in active support of peace terms that make for a just and enduring peace. Unless it do this, the church is laying foundations on sands. By its refusal to work for a just peace the church will contribute in the coming generation to the creation of character dominated by hate more than years of effort will contribute to love.

In general, the church is open to criticism for its failure to utilize influences and opportunities, but more for its failure to reach the individual in his most formative years (infancy) through the institution (home) that has most influence on his developing personality.

CHAPTER VII

THE ACHIEVEMENT OF LOVE

This chapter aims at integration of psychological studies and theory in a description of the development of love into Christian love. This is a synthesis in which the conclusions of this investigation become clear.

1. SYNTHESIS

i. Principles Guiding Synthesis

Guiding principles for this synthesis come from the chapters on "Christian Love" (Chapter II) and the psychological bases of love (Chapters III, IV, V, and VI).

Investigation of the concept of Christian love revealed that it concerned, primarily, the objects of love. The New Testament association of feelings of trust, tenderness, kindness, loyalty, humility, and concern with ideas of faith, mutual interest, duty, forgiveness, helpfulness and sacrifice in the concept of love reveals that Christian love and psychological love have much in common. Christian love differs from pagan love in the nature of the love objects. Christian love presupposes love of parent, sibling, spouse, child and friend, but beyond these it extends love to enemy, humanity, and God. In short, Christianity elevates the sentiment of love to the point of control of character.

In psychological terms, love becomes the master sentiment. Therefore the key to the development of Christian love is in the extension of love to man and God. Synthesis must reveal the growth of the ability to love and the extension of that ability to the objects of man and God.

Investigation of the psychological bases of love established four interrelated aspects (physical, psycho-dynamic, personological, and environmental). Considerations of these four aspects reveal that love is the result of development that has its beginnings in the first days of life. Thus infancy and childhood, in which the physical basis is most influential, is the area of origin for love. As Stuart writes of love, "though its flowering reach to the heaven of heavens, its roots are deep in the age-old earth."¹

Of the four bases of love it is apparent that the self-activities of reason and judgment² are absent in childhood. Rational, coherent considerations that lead to independence of thought, feeling, and action are the marks of maturity and adulthood. Therefore the influence of self through its abilities of reason and judgment, absent in childhood and present in adulthood, will make a difference in the nature of the love possible to the child in contrast to that possible in the adult. Synthesis will portray development

1. Stuart, AP, 132.

2. Cf. below, p. 228.

of love against the background of two life periods, childhood and adulthood.

It is a commonly accepted fact that infancy and childhood are the life periods most crucial in the development of love.³ It is also commonly agreed that mature character organization is markedly different from that of childhood. Relative to character dominated by love this investigation finds the chief psychological basis for this difference in the above mentioned abilities of the self, reason and judgment.⁴ The self refines and enlarges the love developed in childhood. However without childish love the self would have no love potential to develop. Thus it can be said that the ability to love is achieved in childhood, and to this maturity adds the control of love. As the ability to love develops in childhood and control of love in adulthood, synthesis will begin with birth in a description of the development of the ability of love and end with the achievement of adulthood. In this genetic process it will be made clear how Christian love is achieved.

ii. Theory of the Development of Love

Leading to the Achievement of Christian Love

Childhood develops on the physical, psycho-dynamical, and environmental bases. The physical influence is to be

3. So Suttie in OLG, Menninger in LH, and Stuart in AP.

4. Cf. below, p.

seen in the need and need satisfaction of the oral, anal, and genital areas. The psycho-dynamical process is to be inferred from the typical responses to pleasure satisfactions and pain frustrations. The environmental basis is to be found in the family, primarily in the mother. Interaction and development on these three bases adequately accounts for the ability to love developed in childhood.

Each child is born with at least one stream of life-energy (*hormé*, *élan vital*, *libido*), the primary aim of which is to keep one in life.⁵ However, typical Freudian theory posits two streams of life-energy, the sexual instinct or *libido*, and the death instinct. The question arises whether character is developed from the basis of a single life energy with capacity for development in many directions (as Suttie and Stuart) or from the fusion of two basal energies, love and hate (as Menninger following Freud).

Menninger points out that the child begins life in anger. From this plus the fact that the normal child displays a great deal of aggression and hostility he concludes that the child is born equipped to hate and equipped to love.⁶ There is no disputing the fact of birth anger and childish aggressiveness but Freudian interpretation of the facts is open to much criticism. Interpretation is made to fit pre-existing theory rather than the facts. It is assumed

5. Stuart, AP, 21.

6. Cf. Menninger, LH, 10, 96.

that contradicting tendencies (love -- hate) have separate origins. But the assumption is not valid. Suttie points out that hate is the obverse of love. Hate and aggressiveness are results of thwarted love: anger and hate are the frustration reactions of love.⁷ Thus hate is the result of frustrations of the aim of life energy and love the result of satisfaction, achievement. This interpretation is in keeping with the nature of reaction to frustration. It is commonly agreed that frustration creates hatred and correlates of aggression and hostility, while satisfaction tends to create love and its correlates. Birth which suddenly thrusts the child from its warm and secure foetal environment is a frustrating experience which adequately explains birth anger without recourse to a hate or death instinct. The co-existence of satisfying and frustrating experience accounts for the fusion of love and hate. One stream of life energy, organized into love in satisfying experiences and into hate in frustration situations, adequately accounts for the phenomena of love and hatred on a more simple and adequate basis in keeping with the general law of parsimony.⁸

7. Cf. Suttie, OIH, xvi and 31.

8. Cf. Vaughan, GP, 492: "In no case may we interpret an action as the outcome of the exercise of a higher psychological faculty, if it can be interpreted as the outcome of the exercise of one which stands lower in the psychological scale." However, as Vaughan points out, the lure of simplicity must be guarded against lest it simplify the mysteries of life to the point of incomprehensibility.

The traumatic experience of birth is further accentuated by the traumatic nature of the infant's first experience with the world. All security has been broken, the means of life severed. But the life energy is not aimless, it is purposive.⁹ Its primary purpose is to maintain life.¹⁰ The old uterine relationships, means to life, have been broken and new relationships conducive to life must be established. Thus the life energy is expressed in a "need for relationship."¹¹

The means for expression of this need for relationship are organic needs and activities.¹² Life energy expressed through organic areas (oral, anal, and genital) establishes relationship with the mother, the person to whom cultural pattern assigns the role of child care. Life needs are first expressed through the physical organism but the needs are more than a matter of sensory gratifications connected with the mother's body. That this is the case is substantiated by the fact that the need for relationship remains after sensory gratifications connected with mother become superfluous and abandoned.¹³

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- 9. Cf. below, p. 243.
 - 10. Cf. Stuart, AP, 25.
 - 11. Suttie, OLH, 16.
 - 12. Cf. below, p. 222.
 - 13. Suttie, OLH, 16.

This interpretation adequately explains the known facts in contrast to the unacceptable Freudian position which bases the relationship of child to mother upon the sexual nature of organic needs and activities.¹⁴ Love is not purely sexual, nor is hatred the result of an independent instinct. Love is the result of a need to live that is satisfied, hatred the result of frustrating that need. Love is life, happiness, and achievement; hate is failure, stagnation, and death.

The nature and demands of life condition cultural patterns to the extent that life creates the need for relationship so vital to its continuance. Different cultures assign to various classes of persons the role of child care. In Western civilization cultural patterns place the care, and thus to a large extent the destiny, of the child in the person of the mother.

It is the child in whom life energy carries the potential of love or hate but the realization of the potential is primarily due to the nature of the environment, the mother. Menninger effectively emphasizes the fact that the key to the development of love is in the love response on the part of the mother.¹⁵ The emotional response of the

14. Cf. above, p. 75 ff.

15. Menninger, LH, 23, 35, and 42.

mother to the child is basic in organizing life energy into patterns of love or hate, for ". . . it is the first formed and directed emotional relationship."¹⁶ Thus the development of the ability to love is accomplished through the attractiveness of environment.

The stimuli to mother's emotional response to child are organic needs and activities. The nature of her emotional reaction is expressed through the nature of the care given to organic needs. In satisfying baby's needs, mother becomes associated with the emotions of pleasure and satisfaction.¹⁷ In this way the transition of life energy from physical basis to personal basis is accomplished. However, it is to be emphasized, from the beginning there is something more than mere physical needs, for the physical is a means of expression of need for relationship.¹⁸ A rejective emotional response by the mother tends to organize life energy into patterns of hate.

The infant cannot use its eyes together to secure stereoscopic vision with a sense of depth and distance; cannot have any idea of space or time; cannot yet distinguish features that for us constitute personalities; and language is meaningless.¹⁹ From these known conditions it

16. Suttie, OLH, 29.

17. Stuart, AP, 42.

18. Suttie, OLH, 31.

19. Cf. *ibid.*, 25 f.

can be inferred with probability that the infant at first cannot distinguish between itself and mother. It is, then, in harmony with known fact to assume that self-love and love of mother arise together.²⁰ Self-love is not inherent but, as love of mother, is directly dependent upon the emotional response of the mother.

Usually the affectional response of mother to infant is expressed through care for oral, anal, and genital needs. It is not, as the Freudians would claim, mere satisfaction of organic needs but also of accompanying emotional attitudes expressed through tone of voice, facial appearance, and bodily posture.²¹ If the mother accepts the child with warmth, affection, tenderness, then the child forms similar patterns in response through imitation.²²

Thus an elementary form of the first aspect of Christian love, self-love, is achieved early in life. The original combination of self-love and love of mother indicates that self-love is basic in the development of Christian love. If the child has difficulty in loving self, he will have difficulty in loving others. Clinical experience supports this position. The neurotic personality is one divided against

20. So Suttie, OLH, 26.

21. Cf. above, p. 179.

22. Cf. above, p. 200 f.

itself, one who cannot accept and live in peace with itself. And it is common knowledge that one who cannot accept a part of self-organization projects blame to others, criticizing appearance of the unacceptable part in others. Thus relationships are made difficult and broken because of lack of self-esteem, self-respect.²³

In summary, the development of love begins with birth. The child is born with a characteristic life-energy possessing potentiality for love or hate. It is the affectional response of the mother (environment) toward the child that he imitates toward himself at the same time that he, through imitation and response to satisfaction of needs (physical), associates energy (psycho-dynamic) with satisfying objects and ideational representations, all of which in combination form the sentiment of love. Thus the several bases contribute jointly in childhood to the achievement of the ability to love.

In the process of love development which continues throughout childhood the primal attachment to mother is the prototype for other relationships.²⁴ Without the first

23. Self-love can be developed to abnormal stages. As herein conceived self-love is thought of in terms of self-acceptance, self-respect, and self-esteem. It is clearly different from those forms of self-affection commonly described as "egoism," "ego-centrism," "selfishness," and "self-centeredness," which are rightly condemned.

24. Suttie, OLH, 16.

relationship others are impossible. But in the further development relationship with mother can hinder as well as aid. Mother may cling to the love relationship which is satisfying to her, fostering the continued dependence of the child. The result can be mother fixation which means that the individual does not develop beyond love for mother. Self-love and love of mother are the only achievements possible in such fixation.

As the child grows he must find his way in a world of personal relations and laws. He still needs guidance and encouragement. If mother continues to supply these needs then the mother sentiment is strengthened with new emotions, respect, admiration, tenderness, gratitude.²⁵

The mother's encouraging the child's establishing of relationships to others leads, perhaps first, to relationship with the father. As Stuart points out, the father sentiment is important to the development of love.²⁶ The Father stands for authority, for God. If he is feared and hated then the child will grow up to fear life and hate authority.²⁷ The father relationship results in the dominance-submission balance in emotional relationships; while the mother relationship results in the acceptance-rejection balance.²⁸

25. Stuart, AP, 43.

26. Ibid., 44.

27. Cf. above, p. 200.

28. Cf. above, p. 195.

In most cases the nature of life creates an emotional atmosphere of acceptance around the newborn infant.²⁹ So, in most individuals the ability to love is developed to some degree. The first love relationship centers around self and mother. But developing physical and mental abilities in ever widening areas of experience necessitate emotional relationships of some sort with persons beyond the immediate family.

The child tends to imitate those with whom affectional relationships have been established, especially when they are also dependency relationships (necessary to the maintenance of life). Thus the child tends to extend love to those objects loved by those whom the child loves. This means that of the four components of the sentiment of love (self, objects, ideas, feelings) new objects receive a transfer of feelings and ideas that the self originally held for old loved objects (mother).³⁰

For the extension of affectional relationships to new objects it is necessary for the new objects to react to the growing child in respects similar to the original objects of love. Thus similar objects loved by mother receive the first extension of the love relationship. It is quite natural

29. Allport points out that giving birth and care to a child creates love even in one who at first resents the child. PER, 197.

30. Cf. above, p. 120.

that close family friends (relatives, siblings) become the objects of the increasing extension of love. The significance of the child's first love relationship with mother becomes increasingly evident.³¹

The period of childhood sees, under the encouragement of mother, the establishment of patterns of outgoing affection. Love relationships beyond mother can be limited to a few as immediate family or encouraged to include many outside the family circle. Wise parents will encourage an ever widening range of affectional relationships, for a wide range of persons experienced enlarges the ideas and broadens the range of feelings associated in the sentiment of love. Many persons, necessarily different, mean varying ideas and feelings. For example, relationship with father adds ideas and feelings of respect and humility; sibling relationships can add ideas and feelings of camaraderie and co-operation. Thus the pattern of love becomes more readily extended and at the same time more significant. As the Christian concept of love associates many ideas and emotions in the sentiment of love,³² it is necessary that childhood experience include relationships with many objects.

31. This portrayal of widening love relationships corresponds closely to the position of many psychoanalysts, especially as set forth by Flügel in PSF.

32. Cf. above, p. 15 f.

Christian love for man may be subdivided into love for friend, for enemy, and for humanity. It is obvious that in each of these differing objects the nature of love is also somehow different. Childhood, as shown, includes partial achievement of Christian love for man, love of friend.

Love of enemy (frustrating object), love of humanity (all conceivable men), and love of God, it is herein contended, are impossible to the child. As will be shown, the ability to conceive enemy, humanity, and God as objects of love correlates with the ability to reason and decide as an independent person. It is possible to contend that the growing child could love enemies through imitation of the love of loved persons. But love of enemy through imitation could only be love of another's enemies.³³ For, basic to love through imitation is the attractiveness of the object. In case of an enemy object there is no attraction, but only frustration which elicits anger and hatred. In support of this position may be cited the fact that a child can love one parent and hate the other even though the loved parent loves the other parent. But imitation of love for enemies is a step toward achievement. It creates a "readiness sentiment" of love for enemy. That such occurs is to be seen with the opposite of love, hate. Present day war news and propaganda

33. Although love of those who harm the loved one is very difficult at any stage.

engenders a readiness for hate of enemy, especially in the youth. But the real war enemies are not experienced with the result that they do not receive the action generated by hatred; in other words the real enemy does not become the real object of the sentiment of hatred. Hence the sentiment of hate engendered by war takes up as objects enemies that are experienced, resulting in anti-Semitism and race riots.

As it is with enemy so it is with humanity and God, but with some differences. The difficulty of developing Christian love of humanity and God in childhood lies in the inability to conceive abstract objects in such a way to make them worthy of love in their own right. In the case of love to God the child with encouragement can imitate the parent's love of God. The childish God is conceived in terms of father (Protestant) or mother (Catholic) or both. As the only father and mother the child is capable of conceiving are his own, God is often apt to be but father or mother apotheosized. This is childish, naïve, love of God, helpful and necessary. Such love has an important function in the development of Christian love. It forms the first pattern of love to God. It is Christian in that it furthers development to the point of achievement of Christian love. But development arrested on the naïve level is not Christian in view of New Testament standards.

To this point it appears that the ability to love, developed in childhood, is not Christian love. As yet, the

distinctive objects of Christian love, man and God, have not been fully attained. Nor have some of the distinctive ideas and feelings of Christian love adequate bases for development; such as complete devotion, unswerving loyalty, and self-sacrifice. The nature of Christian love indicates that further development and new abilities are needed. Psychological basis for continued development and complete achievement of Christian love is the personological aspect, self.

Before continuing this theoretical description it is necessary to point out that the usual formulations of the process of love development fall short of portraying the achievement of Christian love in its distinctive aspects. The development of love in childhood can achieve only love of self and love of friend. Childhood can result in the achievement of only the ability to love; the heights of love remain for the future. But Menninger's,³⁴ and Suttie's,³⁵ and Stuart's³⁶ formulations of the development of love describe only the achievement of the ability to love and assume without mention that all love, Christian included, is thus adequately explained.³⁷ None takes into account the influence that self can, indeed must, exert upon its own

34. In Menninger, LH.

35. In Suttie, OIH.

36. In Stuart, AP.

37. The positions of those three authors is considered in more detail in the next section.

development, if Christian love be adequately realized. The formulation of the self's role in realizing Christian love is one of the distinctive features of this synthesis.

The ability of self-reflection³⁸ developed to the point of independent thought and decision is the mark of adulthood. Insofar as self is influential in, and necessary to, the achievement of Christian love, adulthood, in contrast to childhood, is the second general phase of development.

As suggested, the personological basis accounts for additional development that makes possible the realization of the distinctive objects of Christian love and, also, some of its distinctive characteristics.

Love of enemy means love of a frustrating object, one which naturally elicits patterns of hate. This means that the loving person must be able to see the attractiveness of the unattractive object. In extreme cases, love must create attractiveness in objects where it does not exist. Love of enemy also means the willingness to neglect or discount displeasing qualities and to emphasize desirable qualities.

Now the ability and willingness to see the attractiveness of the unattractive objects and the emphasis on desirable to the neglect of undesirable qualities are possible through critical examination of self in view of (so far as

38. Cf. above, p. 149 f.

known) the whole of experience, the whole of history, and the experience of others. Such critical examination reveals the possible relationships to enemies and the desirability of the relationship of love. Thus love of enemy involves self-control through self-reflection.

Self-control applied to love means the willingness to forego the natural desire for immediate pleasures and satisfactions for the greater though more distant ones. This is the basis for self-denial and sacrifice, prominent characteristics of Christian love.

Love of humanity (all conceivable men) is impossible, for no human person can experience all persons on earth. As love is a sentiment that relates persons,³⁹ no one can love everyone. But love that originates in personal relationships can be directed to abstract objects. As Menninger points out, the individual loves certain direct objects (primarily wife and family, secondarily a group of intimate friends) and also "such non-human love objects as are available and meaningful to him."⁴⁰ Thus the individual with the ability to love can organize his love around a concept of all men. Here, too, the direction of love is contingent upon self and its abilities. The concept of all men needs

39. Cf. above, p. 131 ff.

40. Menninger, LH, 130 f.

to be coherent enough to possess meaning and appear attractive (worthy) of love.

The concept of humanity takes the form of a composite individual with qualities worthy of love. The result might be termed a "readiness sentiment of love," which means that any and all individuals coming within the range of experience can fit into the composite individual pattern and thus be loved. So, love of all mankind, an aspect of the Christian doctrine, is psychologically a readiness to love that can be directed to any person at any time. And extension of love to humanity adds the quality of universality.

The relationship of love with God is the highest value of Christian experience. To achieve love of God He must be conceived as a person independent, though related, of parents, that He may be loved for His own worth and in His own right. There is needed, therefore, a growing experience of God. The development of the self's ability to reason is a means to widening experience.

Through reflective thought, therefore, the individual enlarges the sphere of experience. Thoughtful consideration of the whole of experience adds the quality of universality to self-experience. Applied to thought of God, this means that He is thus seen in His universal aspects. In this way self-experience and love of God are understood as but individual experiences in themselves a part of the whole. The

self realizes that other selves also love God and are loved by Him. Thus one discovers the fellowship of Christian love and becomes a loving citizen in the "beloved community" where love is law.

The ability adequately to conceive God as a person worthy of love means seeing beyond the immediate and the finite, to the eternal and the infinite. Thus God becomes the object of complete devotion, receiving lasting loyalty.

It is to be pointed out that the nature of the objects of Christian love, especially God, influences the quality of the love relationship formed.⁴¹ Self through its capacity for reflection discovers and makes possible the extension of love. But self only discovers, it does not create God. And the discovery, in turn, through the same abilities of the discovering agent, influences the love relationship. And the self must continue its efforts at discovery so long as God is not fully discovered. As long as discovery is still possible love can continue to develop. Thus the magnitude of God indicates that Christian love is a lifelong development.

41. It is also to be noted that love directed to certain objects excludes love of other objects. The nature of the objects make them exclusive. Thus, "No one can serve two masters; either he will hate the one and love the other . . . You cannot serve both God and Mammon." (Mt. 6:24; Lk. 16:13).

The self's capacity for self-reflection is thus seen as necessary to the achievement of Christian love. The ability to conceive enemy, humanity, and God as objects worthy of love is the basis for independent decision to love man universally and God supremely, with complete devotion, loyalty, and sacrifice.⁴²

2. CONCLUSIONS

From the foregoing synthesis several conclusions emerge.

i. The Four Psychological Bases of Christian Love

This investigation has considered and established four interrelated aspects of personality that are basic to the achievement of Christian love; 1) the physical; 2) the psycho-dynamic; 3) the personological; and 4) the environmental. The achievement of Christian love seems to be adequately explained by these psychological bases. These four bases suggest four general principles.

(1) The physical principle. Personality has a physical basis. Psyche is never unrelated to soma. Love as an organization of character has physical relations.

42. The self can decide to love supremely other objects than God. This is the tendency that I Jn. 2:15 warns against -- "love not the world, nor yet what is in the world; if anyone loves the world, love for the Father is not in him."

However the precise relationships of body and mind are not as yet clear. Therefore only general statements can be made concerning this relationship. The principle: Love has a physical basis and is, therefore, contingent for its fullest development upon normal, healthy bodily development.

(2) The psycho-dynamic principle. Character formation consists in the organization of life energy into sentiments. Character dominated by love involves the organization of psychic energy into these behavior patterns which are designated as love. The nature of human life (in Western civilization) furnishes definite experiences (family) which the newborn infant must work through. In these experiences psychic energy is organized into the patterns of love, hate, or combination of both. The principle: Love is a qualitative organization of psychic energy, the basis for which is formed in the experiences of infancy and childhood.

(3) The personological principle. The focus of personality, of character formation, is the self which exercises distinct abilities, among which are reason and judgment which result in values and ideals. The self can reflect upon its own qualitative organization and, in light of that reflection, accept or reject self. In this ability to accept or reject lies the self's ability to control and influence the qualitative development of self. By means of reason and

judgment the self can direct its ability to love toward enemy, humanity, and God. The principle: The highest development of love is possible by means of the direction and control that self can exercise through development of its abilities.

(4) The environmental principle. Culture with its patterns and institutions can emphasize any one of a number of possible character organizations to the exclusion of all others. The centering of cultural patterns on a definite type of character results in the creation of persons with the selected type of character. The principle: For the widest possible development of love in the individual and society, culture and its patterns must be organized around the key idea of love.

ii. Empirical Validity of Psychological and Theological Theories of Love

It appears that Christian love involves the whole of life and the whole of experience. Love begins to develop at birth and continues to develop as long as the person has the possibility of further insight into the nature of God. Love is a continuous process. On the basis of this fact varying psychological and theological formulations of love can be criticized.

(1). Psychological Theories of Love

Three psychological formulations of the development of love are considered: those of Karl Menninger, Ian Suttie, and Grace Stuart. Menninger is a neo-Freudian, yet in his formulation of love quite the orthodox Freudian. Suttie, late British psychologist, claiming membership in no school, departs from his original agreement with Freud and in his interpretation of love stresses development in social relationships. Stuart is an eclectic, an able synthesizer.

(i). Menninger's Theory

In his recent book, Love Against Hate, Menninger is concerned more with the negative aspect of love, i. e., hate due to frustration and how the vicious circle of frustration may be broken to permit the development of love. His approach carries forward his emphasis upon the destructive tendencies in human nature as formulated in his earlier book, Man Against Himself.⁴³

Basic to Menninger's position is his acceptance of Freud's dichotomy of life (eros) and death (thanatos) instincts.⁴⁴ Life is characterized by two fundamentally opposing drives, that toward life and that toward death.

43. Harcourt, Brace and Co., 1938.

44. Cf. above, p. 101 f.

Character is constituted by the fusion of these two drives toward love and hate.⁴⁵

The child is born equipped with the ability to hate as evidenced by the fact that birth is reacted to with anger on the part of the infant.⁴⁶ Beyond birth it is the relationship with the mother that fixes patterns of hate and love. And no matter how ideal the mother is ". . . the child is bound to have both positive and negative feelings toward her."⁴⁷ The problem of love development is, therefore, to provide socially acceptable sublimations of the hate tendencies, ". . . some things should be hated and fought against,"⁴⁸ and the encouragement of love tendencies by means of love rewards (pleasures).⁴⁹

But the sublimation of hate and the encouragement of love encounters more than natural difficulties in our civilization. "Civilization demands more thwarting of immediate gratifications than does most savage life . . ."⁵⁰ The nature of modern life creates frustrated individuals. Frustrated men frustrate wives who frustrate children who grow up to continue the vicious circle. Our hope lies in

45. Cf. Menninger, LH, 13, 262 ff.

46. LH, 9 f.

47. LH, 13 f.

48. LH, 14.

49. Cf. LH, 23.

50. LH, 23.

breaking the vicious circle which can be done through faith, hope, love, work and play.

Criticism of Menninger's position does not turn on the facts involved but rather upon the basic theoretical formulation of the life and death instincts and its inadequacy in accounting for Christian love.

The fact of man's destructive tendencies cannot be denied but it is not necessary to assume an instinct of hate to account for them. As already pointed out, a much more simple yet adequate interpretation is embodied in the concept of one stream of life energy with potentiality for hate and love.⁵¹

However Menninger does emphasize the cultural impedia-
mentia that block the development of love and the need for improvement. At the same time he is practical in pointing to the resources at hand -- faith, hope, love, work, and play -- for counteracting those frustrating experiences that organize life energy into patterns of hate.

But even if agreement with Menninger's basic hypothesis were possible, his theory is not extensive enough to account for the development of Christian love. He is concerned only with the ability to love. But, as this investigation reveals, Christian love depends for its achievement upon the proper

51. Cf. above, p. 101 ff., 218 f.

control of love. Hence Menninger's formulation is inadequate to the explanation of love of enemy, humanity, and God.

(ii). Suttie's Theory

Suttie contends that the infant mind has a general directing purpose expressed in a "need for companionship" which is the starting point of human life and development.⁵² Thus, mental development begins in a social relationship. This need for relationship becomes need for mother and is presented to the child mind as a need for company and as a discomfort in isolation.⁵³ The mother relationship is one of love which gives security. And as it is the first formed and directed emotional relationship,⁵⁴ it becomes the prototype for other relationships.⁵⁵ Love is, then, the satisfaction of the need for relationship, and hate the result of thwarted love. Anger and hate are the frustration reactions of love.⁵⁶ Anger is aimed at inducing the mother to accomplish wishes for the child. And hatred is a reproach to the hated person, ". . . owing all its meaning to a demand for love."⁵⁷

52. Cf. Suttie, OLI, xiv, 26.

53. OLI, 16.

54. OLI, 29.

55. OLI, 16.

56. OLI, xvi.

57. OLI, 23.

Differences between the positions of Menninger and Suttie are found in basic hypotheses and resultant interpretations of hate. Menninger's postulation of the hate instinct and emphasis upon the greater tendencies toward hatred suggest that it is stronger than love which needs to be carefully tended against the encroachments of the hate tendencies. Suttie postulates what is similar to a stream of life energy, which naturally seeks expression in love relationships. Hate is then interpreted as subsidiary to love, being the frustration aspect of love. Suttie's position emphasizes the drive to life, love, in contrast to Menninger's emphasis of the drive to death. And inasmuch as most life seems to be dominated by the desire or will to live, evidenced by the comparatively few suicides, Suttie is more correct in his emphasis on love.

Suttie's position emphasizes the role of environment (social relationships), which this investigation finds basic to the development of love. However, as said of Menninger, so with Suttie -- his theory concerns only the origins of love, the ability to love, and does not adequately portray the psychological bases necessary to the achievement of those love objects distinctive of Christian love.

(iii). Stuart's Theory

Stuart contends that each creature has one stream of life energy which in normal life flows into a number of

channels.⁵⁸ This life stream is purposive; it aims to keep one in life by predisposing the individual, through the instincts, to take interest in those things which bear on its self-preservation.⁵⁹ The life energy feels; liking what satisfies, disliking what denies.

The stream of life energy is, according to Stuart, organized in terms of sentiment formation. But sentiments are organized around persons.⁶⁰ The transition of energy from its physical associations to the personal is aided by the intimate connection of things with people (food -- mother). The mother satisfies the baby's needs and the successive emotions of pleasure and satisfaction which arose in connection with some physical need becomes associated with mother. This results in the mother sentiment. But life continues to expand. The infant grows up finding it necessary to move about in a world of personal relationships and laws. He continues to need help. If the mother continues to supply his need for help, not fostering infantile dependence, then the mother sentiment is strengthened with new emotions -- respect, admiration, gratitude.⁶¹ Development beyond the mother sentiment largely depends on the mother. She can encourage the child to form new relationships, thus form new sentiments.

58. Stuart, AP, 21.

59. AP, 25.

60. AP, 42.

61. AP, 43.

In summary, Stuart's basic concept postulates a single stream of life energy which is organized into sentiments through personal relationships, primarily relationship with mother. Stuart begins her description of the "need for love" under Freudian impetus, but her development of the theme is not limited. She differs in starting point, postulating a single stream of life energy as over against the Freudian dichotomy of instincts. In this she agrees with Suttie. The breadth of Stuart's approach to love is seen in her utilization of the concept of sentiment organization which theory accounts for the many possible variations in character.

However there are important psychological bases, as revealed by this investigation, that are not explicitly developed. Stuart finds that the theory of sentiments leaves a gap; it does not make plain the influence of environment.⁶² She goes on to portray environmental influence in terms of the mother-child relationship. But the breadth, basis, and means of environmental influence are insufficiently treated.

Nor does Stuart give due credit to the influence of the physical basis of love. She portrays the transition from physical to personal through social relationships. But she

62. AP, 52 ff.

fails to indicate the possible influence of physical conditions upon the personal relationships.

Stuart also merits the criticism made of Menninger and Suttie. She fails to portray or suggest the vital influence of self in its own development of love. Her theoretical formulation, dealing primarily with infantile experience in relationship to mother, concerns the ability to love. Control of love, which enables the person to conceive enemy, humanity, and God as objects of love, is not dealt with explicitly or implicitly.

(iv). General Evaluation of Psychological Theories of Love

Consideration of Menninger's, Suttie's, and Stuart's theoretical treatment of love in view of the results of this investigation reveal their empirical inadequacy. This investigation has established the personological basis of love,⁶³ and found that the influence of reason and judgment establish adequate basis for the extension of love to enemy, humanity, and God. Thus the development of love due to the influence of self and its abilities is termed "control of love;" this in contrast to the "ability to love" developed in childhood. The theories of love considered are thus seen to be concerned only with the ability to love and, insofar

63. Chapter V, p. 137 ff.

as they do not adequately provide for the development of control of love, they are inadequate to explain the achievement of Christian love.

(2). Theological Theories of Love

Psychological investigation has revealed that love is a possibility to all normal persons; that love is a development involving all of life; that control of love to the extension of love to God, humanity, and enemy is also possible but dependent on development. In short, Christian love is a continuous development, possible to every person.⁶⁴

Christian love, the result of control of love, is contingent upon the ability to love developed in childhood. Psychological investigation reveals that the ability to love precedes any extension of love to the objects distinctively Christian. This means that Christian love has its origins in human personality; that in Christian love human co-operation and development are necessary.⁶⁵

Theological formulations of Christian love, then, must adequately account for the above facts. On the basis of psychological

64. I Jn. 4:20 which states, "If a man say, I love God, and hateth his brother, he is a liar," indicates that Christian love involves the whole of love development.

65. The Johannine concept of Christian love as a gift "bestowed" by God ("Behold what manner of love the Father has bestowed upon us . . ." American Version, I Jn. 3:1) is contradicted by the finding that Christian love is a lifelong development within the individual.

psychological investigation the following theological formulations may be criticized.

(i). The Theory of Augustine and Aquinas

The general positions of Augustine and Aquinas⁶⁶ are empirically valid in that they give due regard to the development of Christian love in persons.

God's love is the prototype for Christian love and creates love in man.⁶⁷ But the nature of love, conceived by Augustine as caritas and cupiditas, indicates that all love has a common origin, and that Christian love, caritas, differs by virtue of its objects.⁶⁸ Self-love is not denied by Augustine or Aquinas.

Thus, the theological interpretations of love by Augustine and Aquinas does not violate fact; they are empirically valid. Their position is in harmony with the fact of development of love in persons and human co-operation in the achievement of Christian love.

(ii). The Theory of Luther

Luther's conception of Christian love denies the necessity of human co-operation and development. Man's love

66. Cf. above, p. 40-45.

67. Cf. above, p. 41 f., 45.

68. Cf. above, p. 42.

comes not from himself but from God. He is simply the channel for God's love.⁶⁹ According to Luther, self-love is crude, selfish, and utterly perverse. As such it is to be totally annihilated.⁷⁰

Thus Luther's theory denies that Christian love is a development in human persons that begins with the origins of life; that man has any responsibility in the achievement of Christian love. In view of psychological studies Luther's theory is empirically invalid, although he is right in holding to an objective basis for love.

(iii). The Agape Doctrine

The agape doctrine of Christian love, formulated by Anders Nygren, has much in common with Luther's theory of love. Agape love is to be understood in contrast to eros love. Both concepts of love seek to explain man's relation to the divine.

Eros is man's effort to ascend to God. It is man's achievement in his endeavor to find salvation. It is human and "caused," that is, it is called forth by the value of its object.⁷¹

Agape is God's way to man. It comes down from above. It is God's own love and is "uncaused," that is, it doesn't

69. Cf. above, p. 46.

70. Cf. above, p. 47.

71. Nygren, AE, I, 165.

depend on the value of its object.⁷² Therefore man's love is eros love, and God's love is agape love, and Christian love is agape. In other words, Christian love does not depend on man, his abilities or development. Christian love, when it appears in man, is God loving through man.⁷³ Thus Christian love is impossible to human efforts. It is useless to speak of developing Christian love for man can develop only eros love.

It is plain that the agape doctrine of Christian love contradicts empirical evidence. Psychological studies reveal that Christian love is a development achieved on the basis of human abilities; that man does have a very significant part in the development of Christian love. These the agape doctrine deny and, insofar as it does, it is empirically invalid.

Although not within the scope of this investigation it is pertinent to point out that the agape doctrine of Christian love which denies the worth of human love contradicts squarely the Christian emphasis on the supreme value and worth of the person.

(iv). The "Impossible Possibility" of Reinhold Niebuhr

Psychological investigation shows that love contingent upon proper development is a possibility to every normal

72. Nygren, AE, I, 169 f.

73. Cf. above, p. 37.

person. This fact conflicts with Professor Niebuhr's transcendent ethic of love.

Niebuhr shows what he calls the impossibility (he should have said the difficulty) of the Christian love ethic in everyday human affairs. Jesus' ethic condemns every form of self-assertion, even the concerns necessary to provide one with necessities of life.⁷⁴ In other words, the ethic of Jesus was not meant to apply to the relationships between men.⁷⁵ It is impossible to do so. As Niebuhr states it:

The ethical demands made by Jesus are incapable of fulfillment in the present existence of man. They proceed from a transcendent and divine unity of essential reality, and their final fulfillment is possible only when God transmutes the present chaos of this world into its final unity.⁷⁶

Niebuhr sees the difficulties in the achievement of Christian love but magnifies them to a position of dominance in his interpretation of Christian ethics. There is no denying or minimizing of difficulties permissible, but their actuality is not sufficient basis for denying the possibility of achievement of Christian love. With emphasis on the possibilities and realizations of love one could as well argue for the "possibility of the impossible."

74. Niebuhr, ICE, 41.

75. "The points of reference are vertical (to God) not horizontal." ICE, 46. Material in the parentheses is inserted by the author.

76. ICE, 59.

Basically Niebuhr's concept of Christian ethics means it is impossible to achieve Christian love. It is man's nature to be otherwise than loving. But psychology points out that the individual is not born with character in complete organization, only the possibility of developing any one of a greatly varied number of possible characteristics. The individual is not born with the capacity of hate and love but with potentialities for both. Niebuhr's interpretation of Christian ethics does not include the possibility that psychology finds as fact, namely, the possibility of achievement of Christian love by every normal person. Hence his position is empirically invalid.

Niebuhr and Menninger have much in common. Menninger bases his theoretical formulation of love on the instincts of love and hate. He emphasizes the negative side of love, treating the development of love from the standpoint of eliminating hate-producing frustrations. Niebuhr could accept Menninger's emphasis on the hate tendencies but probably would deny that they could be eliminated or controlled (sublimated), as does Menninger.

To continue interpretation of Niebuhr's position, psychological analysis could venture a guess, and without thorough information it can only be a hazardous guess, as to the experiential origins of his Christian ethics. Niebuhr has, probably, personally experienced the inadequacy of the

ethic of love in immediate situations. That this is the case is suggested by his statement:

The conflict is between those who have confidence in human virtue which human nature cannot support and those who have looked too deeply into life and their own souls to place their trust in so broken a reed.⁷⁷

Therefore, in the presence of inadequacy (which, by the way, is to be interpreted as inadequacy on the part of the person) the individual must reconcile his experience with Christian faith or lose himself in conflict and confusion. That Niebuhr has struggled for reconciliation is suggested by his estimate of religion:

Religion may be regarded as the last and final effort of the human spirit to escape relativity and gain a vantage point in the eternal.⁷⁸

So the conflict between experience and faith is resolved by the interpretation that makes Christian ethic of love a necessity not in human experience but in the transcendent world.

Niebuhr could have maintained belief in the relevance and possibility of Christian love had he not been overwhelmed by the tragic uses of violence. Implicitly he recognizes that violence violates the ethic of love but in his experience violence is the only conceivable means of combatting

77. Niebuhr, ICE, 121.

78. ICE, 127.

violence.⁷⁹ Hence the need to affirm the rightness of force which he accomplishes at the cost of a transcendent ethic of Christian love. In summary, this conjectural interpretation of Niebuhr's position finds that he is one who found it impossible to realize the law of love in his experience, hence he rationalizes his experience to the point of projecting failure upon the (irrelevant) ethic of love, thus absolving self and maintaining integrity and faith.

iii. Schematization of the Achievement of Christian Love

The foregoing synthesis can be summarized in key terms that adequately portray the formulation of the development of love and the achievement of Christian love. Thus this investigation contributes a group of related concepts that may well serve as basis for other and future psychological investigations of Christian love.

The main body of this investigation establishes the four psychological bases of Christian love: the physical, the psycho-dynamic, the environmental, and the personological.

79. As Niebuhr states in speaking of national conflict: "They present a tragic revelation of the impossibility of the law of love because no party to the conflict has a perspective high enough to judge the merits of the opponent's position." ICE, 126. The use of the adjective "tragic" is to be noted. It suggests a sense of personal disappointment.

Synthesis leading to theoretical formulation revealed that childhood involves the physical, the psycho-dynamic, and the environmental bases; while adulthood involves the addition of the personological basis.

The bases involved in childhood, largely under the attractive influence of the mother, combine to develop the ability to love. The ability to love is achieved by means of attraction on the part of the environment (mother) and is developed in relation to self and intimate friends (mother, siblings, relatives, etc.). Thus the love objects of childhood are self and friend. Childish love lacks the qualities possible through experience and critical thought. Hence it may be called naïve love. Adulthood is marked by the development of the self's critical abilities, the personological bases. Self can influence its own development. It can direct its ability to love to new and greater objects; to enemy, humanity, and God. Thus adulthood achieves the control of love. The qualities added to love through the personological basis, critical thought, justifies the term, rational love.

The following table presents the concepts enumerated above in horizontal columns that indicate relationships and vertical columns that indicate lines of growth.

TABULAR SCHEMATIZATION OF CONCEPTS
SUMMARIZING THE ACHIEVEMENT OF CHRISTIAN LOVE

Life Period	Bases Involved	Love Object	Means of Approach	Level of Development	Type of Love
Infancy and Childhood	Physical Psycho- dynamic Environ- mental	Self Friend (parent, sibling, relative, etc.)	Attrac- tiveness (leads to imitation of and identifi- cation with object)	Ability to Love	Naïve Love
Late Childhood Adoles- cence Adulthood	Person- ological	Enemy Humanity God	Direction (reasoning leads to values and ideals which form basis for judgment and self- committal)	Control of Love	Rational Love

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ABSTRACT

Chapter I introduces the problem of this dissertation: the understanding of Christian love through psychological interpretation. Love is defined as an organization of character that leads to a relationship (lover \leftrightarrow beloved) characterized by feelings that make for acceptance and mutuality and by actions that seek the best interest of those involved.

Chapter II considers the Christian doctrine of love. The elements of the doctrine are God's love for man, man's love for God, and man's love for man. Love is a prominent teaching in the New Testament and the various authors agree as to its significance and place in Christian character.

Historical development of the doctrine is considered through Augustine, Aquinas, and Luther. In their interpretation of love Augustine and Aquinas carry out the New Testament emphasis on the worth and integrity of the human person. Luther, however, is influenced more by the concept of man's sinful nature. Present day thought emphasizes love as the foundation of Christian character. However, differences concerning the nature of love still follow the lines laid down by Augustine, Aquinas, and Luther. The question of the nature of love turns about the New Testament usage of agape in contrast to the common Greek term, eros. Agape indicates the effort to avoid the then common degradation of the term

eros. To interpret usage of a new term to denote a totally different love strains the evidence.

Christian love involves the four elements (self, feelings, ideas, objects) that psychological science finds in a sentiment. Thus Christian love is legitimately investigated as a sentiment of love. Psychological science can investigate Christian love as man's, but not as God's experience.

Chapter III investigates the physical basis of love. Physical structure and function are influential in character development. Normality is necessary to the proper development of love. Physical structure and function have greatest influence on character development in the early stages of life. As psychoanalysis has investigated the influence of childhood experience the concept of psychosexual development is considered. The activities and interests involved in the oral, anal and genital stages are of great significance to the formation of character. But they cannot be regarded as exclusively sexual in nature, in the narrowly genital sense adopted by Freudian interpretation. Nor can the universality of the Oedipus situation and the castration complex be accepted.

The question of relationship between sexuality and love is considered. Sexuality is a basic component in love, not because love is identical with sex, but because sexuality and love are associated in the parent-child relationship,

and Western cultural patterns associate the two. Physical basis is the point of origin, not the end, of love, but it deserves more consideration than commonly accorded it in Christian thought, in spite of Freudian overemphasis.

Chapter IV considers the psycho-dynamic basis of love, the organization of psychic energy in the sentiment of love. Psychic energy is considered from the standpoint of theories of instinct (McDougall), libido (Freud), drive (Murray), and traits (G. W. Allport). The instinct and libido theories are found to be more valid relative to the early periods of life; drive and trait theories to the more advanced levels of personality development. The concept of sentiment formation explains the organization of undifferentiated psychic energy into love energy. Any particular sentiment may dominate character due to the influence of innate need, cultural pattern, or self-direction, or by combination of all. The organization of psychic energy into sentiments is described by the concept of sublimation. Relative to objects loved two stages of development are presented: first, the autoerotic (self as object); and second, the alloerotic (object love).

Chapter V investigates the personological basis, that is, the role of self in the achievement of love. Objective studies warrant the conclusion that one aspect of personality is best conceived as the self, which places its stamp

on the total organization of experience. In the achievement of love the activities of self-esteem, self-reflection, and social regard are influential. Unconscious processes are influential through motivations felt by the self. Of particular significance is self-reflection which involves the ability to reason and judge. Through reason and judgment the self achieves values and ideals. By means of these the self can influence and change its own organization and development.

Chapter VI considers the environmental basis of love. Consideration of Dobuan society shows that culture can help or hinder the development of love. Culture influences persons to conform to its patterns. Therefore, if the dominant cultural patterns are organized around motifs inimical to love, development will be a difficult and improbable achievement. A culture is organized around a key idea (motif); Western culture around the motif of possession which to great extent conflicts with the motif of love. Western culture is characterized by stratification (strata of cultures existing side by side). This creates confusion and conflict but, on the other hand, it affords opportunity to organize and maintain small but effective Christian societies wherein love is dominant.

Prominent within a culture are its institutions. Three of these are examined in relation to the development of love:

the family, war, and the church. In Western culture the family, based on the spouse unit in which the erotic relationship is fundamental, is the meeting place of cultural patterns, and in it character develops through the formation of sentiments in parent-child relationships. The family has two major responsibilities in the development of love: first, to develop the innate abilities of the child to the point where he is capable of loving; and second, to direct the love of the growing child to culturally approved objects.

War increases hatred, hostility and aggression and creates companion calamities such as famine and pestilence. In the interest of love, war must be set aside and the effects of war counteracted. The church needs to understand the total process of developing love. It is to be criticized for its failure to grasp and utilize its greatest influences and opportunities.

Chapter VII presents a creative synthesis by means of a theoretical description of the development of love that relates psychological interpretation to the Christian doctrine of love.

The infant is born with potentiality to love and hate. Mother, through care tendered physical needs, expresses love or hate toward the child. The child in response to satisfactions and pleasures develops patterns of love. Patterns of hate are reactions to frustrations. The environment

"attracts" love responses on the part of the child. Thus the ability to love is developed. This ability to love is adequately explained by the interdevelopment of the physical, psycho-dynamic, and environmental bases. Infancy and childhood develop love to self and friendly object (mother, sibling, intimate friend). Childhood love, in contrast to love achieved in adulthood may be described as naïve.

The formulation of the process of development of love in childhood contains many points of agreement with similar formulations offered by Karl Menninger, Ian Suttie and Grace Stuart. However these authors do not adequately explain development of love to the point of achievement of love objects distinctively Christian.

Christian love requires additional explanatory concepts. These are found in the personological basis. Through the abilities of reason and judgment the self is able to influence its own development to the point of realizing enemy, humanity and God as objects worthy of love. Self-activity can overcome the natural or childish reaction to the enemy object that frustrates; can construct a concept of all men that associated with love creates a "readiness sentiment" of love (any person experienced is thus capable of being loved); can also conceive God as an object worthy of man's love.

Thus the self takes the ability to love developed in childhood and extends it to enemy, humanity, and God. Self

adds the quality of control. And through control which extends love the qualities of loyalty, sacrifice, and universality are added to the sentiment of love. As self-capacities mark the transition from childhood to adulthood, Christian love is the result of a development that is lifelong. The qualities added to love in adulthood warrant its description as rational love.

From the foregoing synthesis several conclusions emerge.

i. The four psychological bases of love suggest four general principles.

1) The physical principle. Love is contingent upon normal, healthy bodily structure and function.

2) The psycho-dynamic principle. Love involves an organization of psychic energy.

3) The personological principle. The highest development of love is possible by means of self-direction and self-control.

4) The environmental principle. For the widest possible development of love, culture must be organized around the key idea of love.

ii. Love is a continuous process involving the whole of human life and experience. This fact serves as a principle by means of which the empirical validity of psychological and theological theories may be determined.

Karl Menninger's, Ian Suttie's, and Grace Stuart's psychological formulations of love are inadequate to explain the whole of love development and the achievement of Christian love. They explain the ability to love developed in childhood, but fail to account for the achievement of enemy, humanity and God as objects of love.

The theological theories of Augustine and Aquinas are valid in that they account for the fact of human development and co-operation in the achievement of Christian love. The theory of Luther, the Agape doctrine, and Niebuhr's "Impossible Possibility" are empirically invalid in that they fail to recognize human potentiality and development in the achievement of Christian love.

iii. This investigation establishes a group of related concepts that may serve as terminological basis for future psychological inquiries into Christian love. The following table presents the concepts in horizontal columns indicating relationship, and vertical columns indicating lines of growth.

TABULAR SCHEMATIZATION OF CONCEPTS
SUMMARIZING THE ACHIEVEMENT OF CHRISTIAN LOVE

Life Period	Bases Involved	Love Object	Means of Approach	Level of Development	Type of Love
Infancy and Childhood	Physical Psycho- dynamic Environ- mental	Self Friend (parent, sibling, relative, etc.)	Attrac- tiveness (leads to imitation of and identifi- cation with object)	Ability to Love	Naïve Love
Late Childhood Adoles- cence Adulthood	Person- ological	Enemy Humanity God	Direction (reasoning leads to values and ideals which form basis for judgment and self- committal)	Control of Love	Rational Love



The author whose parents, Fred and Frances Seeley Bramble, reside in Oil Hill, Kansas, was born June 13, 1913 in Kansas City, Missouri. In 1919 he moved with his family to the oil fields of south central Kansas where he attended grade school at Oil Hill. Graduating from the El Dorado, Kansas High School in 1932, he completed the first two years of college at the El Dorado Junior College, finishing at Baker University (Baldwin, Kansas) in 1937. In 1937 he married Sadie E. Crommett of El Dorado, Kansas. The M.A. degree was earned at Boston University in 1938; the S.T.B. degree (cum laude) in 1939. There are two children in his family, Ruth (3 yrs.) and Fred (1 yr.).

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